THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

THE CHOCTAW MISSION.

We have received the three following communications on this subject from different sections, and persons of different ways of thinking. We give them in the order in which they were received at the office. They show the working of the public mind, and the importance that attaches to a right decision of the matter by the Board. Our own remarks on the present aspects of the case will be given on the inside of this sheet.

MESSRS. EDITORS:—I am pleased with the general strain of your reply to my inquiries. I cannot but think that the way is prepared for you to become satisfied with the conduct of the missionaries among the Choctaws; because I am fully convinced that your dissatisfaction has arisen from a misapprehension of the views and feelings of those brethren. It is certain that you or I have misunderstood them. I have not understood them to look with such complacency, or indifference, or neutrality, on the system of Slavery as you seem to suppose they do.

In their letter to Mr. Treat they express their high approbation of the Report of the Committee adopted by the Board at Brooklyn in 1845. They say, "We thought it was not in our power to express, in so clear a manner, our own leading principles on that whole subject as were then given to the world." But that document, you are well aware, speaks in strong terms of the "wickedness of the system" of Slavery, "the unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wretchedness and misery which it involves, and which are in fact witnessed to a greater or less extent wherever it exists." It says of Slavery, "It is a tremendous evil: its destructive influence is seen on the morals of the master and the slave; it sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relation." All this the missionaries have fully endorsed. And Mr. Treat, in his letter to them, speaking of the character of the system of Slavery, says, "We presume your views are in substantial accordance with our own."

In view of these facts I feel constrained to ask—is it just to the missionaries to represent them as assuming, in their letter to Mr. Treat, a position different from that which they were understood to hold in 1845?

I understand you to be satisfied with the letter of the missionaries among the Cherokees. But I venture to say that there is not a sentence in that letter to which the missionaries among the Choctaws would not give their cheerful and unanimous assent. It certainly does not contain any language so strong as that which they have endorsed. The letter from the Choctaw Mission is not so happily expressed as that from the Cherokee Mission; but I have supposed they were intended to take very much the same ground. That there is a perfect harmony of views between the brethren of the two missions on the subject of Slavery I have not the least doubt. This will appear in due time, I trust, to the satisfaction of all.

Again; the views expressed by Mr. Kingsbury, as quoted in my last communication, you consider satisfactory. But I have not the least doubt that every member of that mission is ready to subscribe cheerfully to those views; and if you suppose that there is anything in the letter to Mr. Treat inconsistent with those views, you and I do not understand the letter alike. If Mr. Kingsbury had so understood the letter he would not have put his name to it.

On the whole I am convinced that you have understood the missionaries to assume a position of neutrality in regard to the system of Slavery which they never intended to assume; and that when you come to understand their views fully your objections to their course of proceeding will be obviated. If you do not object to their receiving slaveholders to the Church, nor insist on their sending out of the Church those who are already in, solely because they are slaveholders, and if you are willing that the missionaries shall exercise their own discretion as to the manner of manifesting their opposition to Slavery, I think when you come to know what they have already written to the Prudential Committee, you will find very little in their views, feelings or conduct to censure.

A NEW ENGLAND CONGREGATIONALIST.

P. S. I did not intend "to represent *The Independent* as defending or holding the views of President Blanchard on this subject." So far from it that, after stating the ground taken by him, I said expressly, "But you do not take this ground." And I will say now, that if I understand your last article, you do not require any thing on the part of the missionaries to which I feel disposed to object; or to which, unless I greatly mistake, the missionaries themselves will object. Mr. Treat himself has recently stated to a member of the Board (as that member informed me) that he considers the Choctaw and Cherokee Missions as now standing on precisely the same ground, and that if the latter can be consistently retained by the Board, the former can be also.

ILLINOIS.

MESSRS. EDITORS:—The discussion which has been going on for weeks past in the columns of *The Independent*, on the subject of the Choctaw Mission, and the relations of the American Board to the practice of slaveholding in the mission churches, is read with deep interest wherever your paper is found throughout the West. The interest felt here on the subject is deep, and though for the most part silent, finding no vent in discussions or outward demonstrations of any kind, is nevertheless practical, and unless some progress is speedily made by the Board and the mission to remove the evil complained of, will show itself, probably, by an abandonment of the Board as a channel of their contributions. I do not mean that *all* will do so; opinions here as at the East are various; but *many* will.

It is felt, and I think extensively, that the day of discussion on so plain a question as this, viz., "shall the Board through its missions propagate a slaveholding Christianity?" or "having unintentionally done so, in the case of the Choctaw Mission, shall that work be continued or not?" is past—that if the minds of Christians are not made up on this subject, it is not probable that any new discussion would ever enable them to be so. There is very little disposition to go over again with all the long story of embarrassments felt in a slaveholding community, to see if we cannot manufacture a plausible excuse for a Christian who enslaves one who is a human brother, and for whom Christ died. As proof of this, the discussion in *The Independent* and other recent publications on this subject might be adduced. Apart from what you, Messrs. Editors, have written, scarcely a syllable has been published the obvious design of which has not been to prevent all change in the action of the Board, or in the management of the missions in reference to Slavery. The communication of "A N. E. Congregationalist" in your paper of June 28th is evidently intended to make the impression that there is very little dissatisfaction with the Board touching this matter, and that the Board ought to sustain the Choctaw Mission *as it is*, and to utter no complaint should the churches of that mission continue to receive persons to their communion who are slaveholders. And this communication is of the same tone with about all that has reached the ear of the Christian public, except what has appeared in the editorials of *The Independent* and in the organs of the Anti-Slavery Society, which latter, in their bearing on any action of the Board, may be left out of the account.

Besides, it is viewed as quite unwise, if not unchristian, to hint that persons who now sustain with their money the operations of the Board will decline doing so hereafter, unless the slaveholding feature of the mission churches is exchanged for that of non-slaveholding.

It is desirable, in a matter like that under consideration, to avoid as far as possible all confusion, and look at the one practical point, viz., "Will the Board consent longer to employ the funds committed to their hands in propagating a Christianity which makes slaveholding no valid reason for rejecting a person who applies for membership in the churches? and not even *prima facie* evidence against his Christian character?" I mean by slaveholding, the *ordinary case*, not the case of one whose enormous cruelties to his slave have aroused the wrath even of a slaveholding community; but such a case of slaveholding as is never the occasion of complaint on the score of severity.

Now a "N. E. Congregationalist" may regard it as threatening, and therefore wrong to allude to results. He may have forgotten the prophetic warning of Dr. Beecher at the last meeting of the Board. He may expect, and others of the same stamp may expect, that men who feel that the Board has waited too long and risked too much in this matter should waive all objection; but I venture to say, that unless such missions as that to the Choctaws are greatly modified, and that speedily, and assurance given that funds will not be hereafter employed in propagating a religion which makes no inroads on so barbarous and cruel a custom as that of enslaving men, even in the *milder* forms, very many of the best friends of missions, of the Board and of Christ, will cease to contribute through that channel. Numbers have already done it, and done it with reluctance. Many more are only waiting and praying, and if "A N. E. Congregationalist" is correct, will soon be off. They will not discuss, not because they are conscious of the weakness of their cause, but they deem it useless. We have come to the conclusion that the parties understand the subject and understand each other, and have made up their minds.

The relations of the Board are pretty well understood. What can and what cannot be done consistently with those relations is also understood. It is the prayer of not a few, that such action may be taken at the coming meeting of the Board as will make it evident that hereafter funds committed to them are not to be employed in sustaining missions and churches where slaveholding is no hinderance to membership, and brings no suspicion on the religious character of one who practices it. Messrs. Editors, is it unreasonable to desire, pray for and expect it?

Yours, ——.

MESSRS. EDITORS:—At a meeting of the Norfolk County Missionary Society, auxiliary to the American Board, holden at Franklin the 14th ult., the following resolution was presented:

Resolved. That this Society auxiliary to the American Board cordially approve of the principles and sentiments contained in the letter of the Rev. Mr. Treat to the missionaries of the Board among the Cherokees and Choctaws in their *general* character and spirit, and *particularly* those which recognize the duty of the missionaries to discontinue the practice of hiring slaves of their owners to do the work of the missions, and in the reception of members to act on the principle that slaveholding is *prima facie* evidence against the piety of the candidates applying for admission to the church.

Rev. Dr. Ide of Medway moved that the resolution be adopted, and the Rev. Mr. Bigelow of Walpole seconded the motion. Its passage was opposed by Rev. Dr. Burgess of Dedham, and Rev. Mr. Durfee of South Dedham.

After considerable discussion the resolution was carried by a decisive vote. It was then *voted* that the resolution, together with the proceedings of the meeting, be published under the direction of the Secretary.

Having waited several weeks, and seeing no account of the meeting in the religious newspapers, the writer, desirous of learning the reason, ascertained, by inquiry of Rev. Dr. Ide, that the Secretary, Rev. Mr. Durfee, having opposed the resolution, could not in "*good conscience*" comply with the vote of the Society to publish it, and had concluded to tender his resignation to the President of the Society.

As scruples of conscience ought always to be respected, however peculiar, it is hoped the Society will excuse its Secretary, and accept his resignation at their next meeting; and, as the undersigned is the author of the resolution as also of the Memorial to the American Board in 1844 which revealed to the Christian public the existence of Slavery in the mission churches, he hopes the Society will excuse him for publishing *unofficially* what it has failed to make public through its own more appropriate and official agent.

The annual meeting of the American Board will soon occur at Oswego, when the subject of the above resolution will be brought up for consideration, and it is is certainly important and desirable to apprise the members of the Board of the sentiments of those churches and societies which by their contributions are expected to sustain its operations.

It would indeed be lamentable and humiliating to the friends of a free and a pure Gospel to find that, while statesmen and politicians of every grade and even *slaveholders* are resisting with great sacrifice of personal interest and reputation the further extension of Slavery in the *State*, the American Board and the ministers of Christ were reluctant to resist at any sacrifice its further extension in the *Church* of the living God. The fact that they have *apparently* occupied such a position has staggered the faith of many a true disciple, and subjected the institutions and name of Christianity to the severest reproach.

For the integrity of the Board, the success of its missions, the honor of God, and the glory of his name among the heathen, let earnest supplications be made that the principles of Mr. Treat's letter may be adopted by the Board and practically applied by all the missionaries under its care.

Yours, respectfully,

M. M. FISHER.

Medway, Mass., July 19, 1849.

Foreign Correspondence.

LETTER FROM AN AMERICAN IN ENGLAND.

HUDSON HALL, DERBYSHIRE, June 14, 1849.

To the Editors of the Independent:

With a pleasant company of friends I came from Manchester to-day upon the top of a stage-coach: our fare for thirty-seven miles, one dollar each. The ride was very delightful. Immediately on leaving the smoke of Stockport, five miles from Manchester, we began to ascend the hills of Derbyshire, having left the valley of Lancashire behind us. The roads are ingeniously cut around the hills, and, being macadamized and very smooth, we were scarcely conscious of our getting up so high, until the bleak hills of Derbyshire reminded us of the fact.

We dined at Bakewell, and towards evening set off for this old hall, about two miles down the river Wye. When about half-way, in the meadows above this place, I was set down. I wished to follow the stream in its windings to the Hall, and indulge myself in the contemplative art of fly-fishing. A disciple of Izaak Walton wishes sometimes to be alone; if he finds himself out of sight of other mortals it is still more agreeable to him. There is something tranquilizing to his spirit in the murmur of the brook, in the rustling of the leaves, in the gentle waving of the grass, pleasantly enlivened by the songs of birds, something devotional in the fragrance of the meadows, and in the perfume of flowers, particularly at the close of day.

All travelers who stop at the "Rutland Arms," at Bakewell, have the privilege of fly-fishing in the Wye, but unless they are very expert fishermen this privilege don't amount to much. The green drake was on the water in great abundance, and I had only indifferent success owing to my want of skill or haste to reach and inspect the old hall before dark. As I crooked about, along the banks of the stream, ever and anon the old castle would appear as I emerged from behind a clump of oaks or alder bushes, and made me quite impatient to get here.

When I reached the porter's lodge (the sole residence in the neighborhood) I paused involuntarily to look at the Hall. The last rays of the sun were trembling on the top of its ancient towers and turrets covered with moss, and even in this soft and mellow light revealing its dilapidation and decay. No sound could be heard save one single thrush in the top of an oak near by, singing its evening song, and the lowing of some cows on the opposite bank of the river. A little door opened from among masses of roses and ivy, and a little girl, like a fairy, emerging from the lodge, asked me in a sweet voice if I wished to see the Hall. Thus startled from my revery, I followed her as she bounded up the steep ascent of the door, the lock of which she dexterously opened with a crooked piece of iron. She seemed rather suspicious of me, as I had on my large fishing boots, and a dress quite unlike what travelers usually present themselves in. Having admitted me, she said she would go and try to find her father and send him to show me the Hall.

So I walked across the court-yard pavement, green with moss, and near one corner on the ground floor, I entered the apartment used in olden times as the kitchen. Here is a great fire-place large enough to roast a whole ox, the stone salting trough, the oak kneading trough quite worn through by use, the great oven, &c. &c., all as they were in use hundreds of years ago. From here I passed by the steward's pantry up into the great dining hall, hung about as other like halls are, with stag horns and old armor, and the ceiling showing the oak rafters and beams, large in size and queer enough in shape to please even our fastidious friend, Mr. Upjohn. From there I went to the dancing hall, a long, narrow apartment much more beautifully finished than the dining hall, with oak carving, &c. It is in this room I am scratching down these lines; but the slamming of the door below and the reverberations through these deserted rooms intimate to me that the guide is coming and I am no longer alone.

It seems that this hall and lands thereto appertaining were given by William the Conqueror to William Peveril his natural son. It now belongs to the Duke of Rutland, and serves no other purpose but to show a feudal residence, with the furniture in a good state of preservation. The castle has not been inhabited for 175 years. I was shown a state-bed in which Queen Elizabeth slept. The bed-room was hung with Gobelin tapestry, very much faded by time. The few pictures that remain are old, faded, and in bad condition. The steps are shown where Dorothy Vernon eloped with her lover, Sir John Manners, an event which is said to have occurred on occasion of the marriage of the eldest brother of Sir John, while the apartments were sparkling with light and beauty, and the halls resounding with mirth and revelry. The old yew and cedars, the decaying stone corridors, the neglected grounds, the moss-covered stones, with the deepening shadows of evening, gave to everything a sober appearance, like a relic of the past.

Thence I went through a succession of rooms until I reached the chapel, a small dismal-looking room with the old confessional box still standing. In some stained glass I observed the date of 1427. The guide points out the old font which he called the holy water *pot*. For this I reproved him. He might have called it an urn or a vase, but to call it a *pot* I thought not sufficiently respectful. As daylight was now nearly gone, I took my rod and basket and wended my way up the river to Bakewell.

POLITICS IN ENGLAND.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, June 28, 1849.

TAXATION AND FINANCE.

The Chancellor of the Exchequer made his financial statement on the 22d. The animated discussions out of doors on the subject of financial reform—the debates on the same subject within the house, and the fact that the expenditure had been determined previously by votes of the house, subtracted greatly from the interest attached to the production of the Budget. The Financial Reform movement, it is also evident, embarrassed the minister, whose exposition was feeble, confused and apologetical. The Irish expenditure, and an enormous naval and military excess (nearly £700,000), together with a falling off in the revenue from stamps, unfavorably affected the estimates of Revenue for last year. Reduced to a tabular form his statement stands thus:—

ESTIMATED INCOME.	
Customs	£20,450,000
Excise	13,710,000
Stamps	6,750,000
Taxes	4,300,000
Income-tax	5,275,000
Post-office	800,000
Crown lands	180,000
Miscellaneous	222,000
Old stores	485,000
Surplus fees	90,000
Total income	£52,262,000
Estimated Expenditure.	
Charge on the consolidated fund	£31,075,083
Navy	7,021,724
Army	6,787,083
Ordnance	2,654,270
Miscellaneous	3,924,731
Repayment for escheated property	52,173
Navy, army, ordnance, and commissariat excesses	642,632
Total estimated expenditure	£52,157,696

Deducting, therefore, the total expenditure, including excesses, from the total income, there would remain a surplus of 104,304*l*.

Estimated income	£52,262,000
Estimated expenditure	52,157,696
Anticipated surplus of income over expenditure	£104,304

This interpolated surplus, obviously, small as it is, can only be taken as nominal. Upon the present system, and according to the views of ministers and a large majority of the house, there can be no reduction of taxation. Mr. Hume was at his post, but plainly exhibited his utter hopelessness in respect to any great financial reform, and he coupled with a striking comparative statement, an earnest recommendation to the people to possess themselves, so far as possible, with the franchise, by means of the 40s. freehold. The following tables show how extravagance has been added to extravagance, and Pelion piled upon Ossa in the matters of taxation and expenditure:

AVERAGE AMOUNT OF PUBLIC REVENUE AND EXPENDITURE IN PERIODS OF FIVE YEARS EACH, FROM 1824 TO 1828.

Average of	Ordinary revenue.	Expenditure.
1824 to 1828,	£58,418,580	£55,518,648
1829 to 1833,	52,634,167	51,605,627
1834 to 1838,	51,075,408	50,373,984
1839 to 1843,	52,404,899	55,415,054
1844 to 1848,	57,001,632	56,556,176
1835 COMPARED WITH 1848.		
1835	50,254,286	48,787,638
1848	57,227,938	58,990,736

COST OF ARMY, NAVY, AND ORDNANCE, 1824 TO 1848 INCLUSIVE.

	Army.	Navy.	Ordnance.	Total.
1824 to '28,	£7,709,600	£5,870,800	£1,801,000	£15,382,200
1829 to '33,	6,544,200	5,296,000	1,714,000	13,465,200
1834 to '38,	6,541,800	4,415,200	2,296,200	12,254,200
1839 to '43,	6,366,800	6,164,400	1,896,200	14,428,000
1844 to '48,	6,761,600	7,281,000	2,383,400	16,527,200
COMPARISON OF 1825 WITH 1848.				
1825	£6,406,142	£4,089,452	£1,151,040	£11,657,487
1848	6,647,285	7,922,288	3,076,124	17,645,694

On the same evening Mr. Roebuck gave expression to the public feeling in reference to the bombardment of Rome by the French. His speech was pointed and eloquent. He appealed forcibly to Lord Palmerston, and urged him to use the moral influence he had spoken of for the preservation of Rome. He would not have England give the consent of silence; but have the French government told that these barbarities had the severest reprobation of the British government. Said he:—

"If indeed it had been the Austrian, or the Russsian from Borystheenes, or even the Prussian or the German, that came to pour shot and shell into the walls of Rome, however his disapprobation might have been raised, his surprise would not have attended it. But on this occasion they who pretended on all occasions to be the friends of art—of freedom—and that they fought the battle of freedom throughout Europe, and boasted of the principle of their revolution—were the first to interfere with what he believed was the only creation like their own which had arisen from their own revolution. That this little republic and weak people should be assailed by the arms of France! That this republic—the only one that existed after the example of France—should now be assailed by those who set them the example—who had excited them to do that which they had done by every means in their power—who brought them into their present position—that this small and weak republic should now be assailed by France, because she was great and powerful—that she should send her armies and her generals to dictate to a people who had not given one single particle of offense to other nations, was one of the strangest spectacles ever presented to the world."

The honorable member was loudly cheered in various parts of his speech; and Lord Palmerston, though speaking with the reserve of a minister, did respond to the appeal. He spoke of the "deep regret" of the government; declared again that from the outset they were adverse to forcible intervention; they had declined to take part in the negotiations at Gaeta; and the conduct of the French government he characterized as "an unfortunate course of proceeding." It is reported from Paris that Lord Palmerston has addressed a friendly remonstrance to the government.

The house has been much occupied by a bill authorizing Her Majesty to commute the sentence of death in the case of Mr. O'Brien, into transportation. This bill has been thought necessary because doubts were raised by friends of Mr. O'Brien whether he could legally be transported. It was argued that he must be either hung or pardoned; and Mr. O'Brien refused to accept the mitigated penalty. A small number of members opposed the bill, chiefly in order to urge a further mitigation. Mr. Roebuck, as a lawyer, denied the necessity for the bill. Treason was felony, and by expess law the Queen was empowered to substitute transportation for the heavier penalty. He contrasted the efforts made to spare Mr. O'Brien with the severities used towards Mr. Caffy, and the poor English Chartists. This excited the ire of certain Irish members, and a somewhat unseemly display of personalities. Mr. Roebuck is almost always right in principle, and almost as uniformly wrong in temper and manner.

The cause of colonial reform has received a new impulse from a masterly exposition by Sir W. Molesworth: he traversed the wide field of British Colonial administration in a speech of two hours' duration, and concluded by moving an address to Her Majesty for the appointment of a commission to inquire into the administration of the colonial possessions. 89 members supported the motion, 163 against it. The speech has been justly characterized as a manual of colonial policy, and deserving to be reprinted as such.

The House of Lords has revenged itself for the vote in favor of the navigation bill, given under a degree of compulsion. The hereditary house has rejected the measure sent up from the Commons, designed to admit Jews to the lower house. The Common Council of London had unanimously petitioned in favor of the measure. Baron Rothschild, the member elect for the city of London, immediately "accepted the Chiltern Hundreds," and yesterday issued an address to the citizens of London, again soliciting their suffrages. The same evening a new writ was moved for in the House of Commons; and now there is a very neat question to be tried—City of London *versus* the House of Lords. There is no doubt the Baron will be again elected: so that the case will then stand—the House of Commons twice passing a bill in favor of the Jews, the Lords twice rejecting it: the City of London twice electing the Jew, the House of Lords twice saying the electors shall not elect: then comes "the third time of asking."

The Lords have also rejected the Affirmation Bill, designed to relieve all conscientious persons from the obligation to take oaths, and from the penalties upon refusal. There was quite a strong muster to throw out this modest measure. The Quakers, the Moravians, and certain "Separatists" are now exempt. This precedent was pleaded, but the house of precedents would not accept it. They had, said some, done wrong before, but would not repeat the wrong. Men must swear; it was proper to swear; they would tell the truth under an oath when they otherwise would not. As to conscientious objections, and all that, of course, noble Lords could not admit of or sanction such folly and fanaticism.

The rent-eating oligarchy, deluded and deluding, have attempted a popular demonstration in favor of protection! A meeting, in emulation and imitation of the League, was called in Drury Lane Theater on the evening of the 26th, but it was a flat affair and a failure. The Duke of Richmond was in the chair; the Earl of Malmsbury and the Marquis of Devonshire were among the speakers, as was also Sir A. McNab: he declared that the abolition of protective duties by this country, without a corresponding relaxation by the United States toward Canada, had destroyed the market for wheat.

The Lord Mayor of London gave a splendid entertainment yesterday to Sir R. Peel, and a distinguished party. The Lord Mayor is a decided liberal. He gave the health of Sir Robert in a well-conceived speech, and Sir Robert responded with his customary ability, and with that tone of higher feeling which has characterized his recent effusions. He spoke freely of the duties of the Corporation of London as great Irish proprietors. The American Minister was present; he spoke well; he invited tourists, and presented them with attractive pictures and promises of fraternal reception.

NEWS FROM ABROAD.

We have news from India, China, and the Eastern Archipelago. The Chinese government have declined to fulfill the engagement which would have opened Canton to foreigners on the 6th of April. In a dispatch to Mr. Benham, Gov. Seu very reasonably says:—

"Now, since the people of Kwangtung are all of one fixed opinion, in being averse to the entrance of foreigners into the city, shall we circulate and post up a luminous proclamation, transcribed on yellow paper, constraining them to the opposite course? The Chinese government cannot thwart the inclination of its people in order to comply with the wishes of strangers from afar; and foreign governments ought also to pay attention to the feeling of our people, and spare the powers of the merchants."

Mr. Benham has had the good sense not to press the demand.

In India there has been some disturbance in the Nizams' dominions. Sattara has not yet been "annexed." The government of the Punjaub is being arranged: this "annexation" will cost the Company a million sterling annually. Lord Napier was at Madras on the 2d of May; he did not land, but was proceeding to Calcutta.

From the Archipelago we have further evidence of the universality of human crime and human suffering; the Dutch have taken Balli, with prodigious loss of life to the natives, 5,000 of whom were killed and wounded. This productive island, one of the granaries of the East, was, it is said, offered to the British government by the natives, but was declined, on the point of honor toward the Dutch.

Rajah Brooke, of Labuan, has been engaged in an expedition against pirates, and appears to have had next to pirates for auxiliaries. These pirates are said to have carried off 70 heads in a foray, and Brooke's auxiliaries went head-hunting in reprisal!

MR. NOEL, AND THE QUESTION OF BAPTISM.

MR. NOEL has *not* avowed himself a Baptist. He recently attended a public baptizing, at Dr. Cox's meeting; and is understood to be giving the question that earnest, serious, and independent examination which characterized his course with respect to the Church and State theory.

It may be noted, as one of the signs of the times, that outside of the Baptist churches, the subject of baptism is engaging the attention of thoughtful men of various denominations. Many causes have contributed to this. The reassertion of Church authority, by Romanists and Puseyites, has contributed to it. Publicly and privately Romanists have urged upon Protestants, that they are not consistent in rejecting the authority of the Church, as they on "her" authority baptize infants. In like manner Mr. Newman—when some of his followers anxiously inquired for Scripture authority in support of his doctrines, he answered them in a long Tract, No. 86, in which he argued that they could not—that they did not—go to Scripture for many undoubted truths, but received them on the authority of the Church. Nothing, for example, he said, was written in the Scripture of the Trinity, or the baptism of infants;—as they received and held these doctrines and practices on the authority of the Church, so they must on the same authority accept other Catholic verities. Then the awful importance assigned to the rite, as involving absolute regeneration, and which now forms the staple of Tractarian preaching, has startled some who could not accept the rite when thus presented as supernaturally operating upon its subject.

Then the learned and laborious author of "*Christian Antiquities*," the Rev. J. E. Riddle, of St. Edmund Hall, Oxford, in this work, which is become a text book, has unconsciously and without intention, surrendered the whole question, both as to subjects and mode of baptism. Neander, too, when written to early in the year from England, on occasion of the suppresion, in *Kitto's Biblical Encyclopedia*, of his former declared opinion, announced from Berlin, on Good Friday, that "he could not adduce for infant baptism an apostolic origin," and that in a new edition of his Monograph on Tertullian, he had taken the opportunity to declare afresh his opinion. He adds, however—"I must approve of infant baptism on internal grounds, in virtue of the relation between baptism and regeneration, and from the standpoint of a Church already established, of a Christian family life corresponding to the idea." These circumstances, and others that might be named—such as the presentation afresh of the *Idea*, that absolute personal choice alone constitutes true church-membership, have caused an undercurrent of serious feeling in respect to the baptismal question. May it tend to the increase of charity and true fraternity.

AGRICOLA.

Domestic Correspondence.

For the Independent.

FAILURE OF INFIDELITY.

ON THE DES MOINES RIVER, IOWA.

It is but a few years since Abner Kneeland left New England, discouraged with the hardness of the soil as a field for the propagation of his opinions, and planted himself and, as he evidently supposed, his peculiar doctrines on one of the fairest spots in this wide world—beside the Des Moines River, in the then Territory of Iowa.

He was wise enough to endeavor to graft society *at the root* with the dogmas of his creed, taking advantage of the period when any influence exerted upon a community is most decisive in its bearings upon the future opinions and feelings and character of the people. He sought to infuse his principles in the absence of counteracting Gospel influences, anticipating in his skillful attempt the pressure and the power of the ministry and the Church. He had, moreover, besides these advantages, that of talent and experience, and, for a time, of homogeneousness of population; for he gathered around him many like himself.

Such was the apparent success of this recent experiment of Infidelity that after a few years they ventured to nominate a ticket for county officers, avowedly as an Infidel party, and in the bold confidence that they could control the county. This movement, which would have been branded as worse than Popish intolerance if it had been attempted by any *religious* party, aroused the rest of the county, and secured their union in the support of a ticket avowedly based upon the dread which its supporters felt of Infidel ascendancy. Infidels had made their Infidelity a political question, and now there must be an open and above-board struggle between Infidelity and Truth. The result was, that Abner Kneeland's party was fairly beaten, and so thoroughly was it done that there has been no occasion to repeat the struggle since that time.

The effect of this political failure of Infidelity was soon perceptible in the different tone adopted by the politicians. They who had before, when it was so generally supposed that Infidels were a majority in the county, been loudest in lauding this great Diana of the Ephesians, now deemed it expedient to be quite cautious in avowing such principles; and a great point was thus gained when Infidelity was made less confident and boisterous, and when the occasion for much of the advocacy of it was removed.

The politicians are an excellent political thermometer. Early in the settlement of that region a home missionary was stationed there by the A. H. M. S., who gathered the few good people within his reach into a church, and not without some opposition established the means of grace, gathered the Sabbath-school, and set in operation all the good influences that cluster around Evangelical Christianity; and now that little church, planted in the very heart of the operations of that *system* of Infidelity, planted too amidst scorn and reproaches, and yet watered with tears and nurtured by prayers and by labor, is one of the first three churches in the State to take upon itself the responsibility of its own support. Grateful for the fostering aid of the Home Missionary Society for the *very few* years of its infancy and weakness, it will now help sustain others.

The best index of the real progress that has been made in that community is found in the fact that Christianity is the leading influence there; and it is no longer to be expected, almost as a matter of course, that whoever is addressed on the subject of religion will sneer at it as weak and contemptible.

Abner Kneeland is dead, and his influence in the field where he laid his wisest scheme for the propagation of Infidelity is almost dead. As to public influence we may say that he is now almost defunct where he hoped to be remembered with the highest honor. But enough of his influence upon individual minds remains to illustrate and impress the fearful truth that "one sinner destroyeth much good."

The Congregational Church in Farmington, Iowa, deserves honorable mention as an illustration of what the simple force of truth can accomplish in conflict with powerful and disciplined error.

PETER.

LETTER FROM VERMONT.

VERMONT, July 20th, 1849.

DROUGHT AND FROST.

The seasons have thus far been very unpropitious to the hopes of the Vermont farmer. Winter, lingering, chilled the lap of May, and all the Spring months were so cold and rainy that planting was delayed till an unusually late period. A long, dry season succeeded, unrelieved by a single genial shower; and so protracted has been the drought that the fruits of the earth have suffered to an extent unparalleled for many years. Almost every species of vegetation has been more or less injured. The grass and grain crops especially have felt the effects of the long want of rain. The prospect now is, that not more than two-thirds, perhaps not more than one-half, as much hay will be cut in Vermont this year as was cut in 1848. The corn, though not suffering so severely, looks in some places as if smitten with the prevailing gold fever.

Frost in the very heart of a summer so fierce as this, is certainly a pheomenon. On the night of July 13th, during which day the temperature was from 95° to 100°, a frost occurred in some of the mountain-towns, so sharp as almost to complete the ruin which the drought had begun. In the more exposed situations corn and potatoes were cut to the ground and destroyed beyond hope of recovery. "The oldest inhabitant" has taxed his memory in vain for a precedent. Thus we

"feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,"

from wet to dry, and from heat to cold. While many allow themselves to indulge in gloomy anticipations, it is to be hoped that not a few are prepared to adopt the beautiful expression of pious resignation and unwavering faith with which Habakkuk alludes to a similar affliction: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

SONS OF TEMPERANCE.

This Order is increasing its numbers, and growing in popularity in Vermont. Some of the first men in the State are connected with it. It has already shown itself efficient in the reformation of some upon whom the labors of the old school temperance men had been unavailing, and whom Washingtonianism had abandoned in despair. Several new Divisions have been formed within a few months, and the zeal with which the Sons prosecute their enterprise is a signal rebuke to the cold and tardy movements of many whose motives to labor in the cause of temperance ought to be far more urgent than those which actuate the Sons.

The decision of the people that alcohol shall not be sold as a beverage seems to be more generally acquiesced in by the rumsellers than it was in 1847. The indication of popular feeling was so strong that only a few desperate men dare to attempt to thwart it. All that could reasonably be expected to be done in so short a time, in banishing the poison from places of public resort, has been accomplished. The medicinal and mechanical powers of alcohol are undoubtedly put in requisition on many unwarrantable occasions, and in some instances the design of the law has been wilfully disregarded by those who have authority to "approbate" venders: but the evils of public and legalized dram-drinking are nevertheless greatly abated. Let us thank God, and take courage.

ANTI-SLAVERY SENTIMENT.

Opposition to the "peculiar institution" of the South was never so strong and so universally prevalent in Vermont as at the present time. The extraordinary efforts which have been made within a few years to enlarge the area of Slavery have aroused a feeling which will not be subdued till liberty to the captive is proclaimed through the whole land. Each of the political parties has adopted the Wilmot Proviso as a part of its creed. The Free Democracy, at its State Convention, passed several stringent resolutions, declaring the intrinsic evil of Slavery, asserting the Constitutional power of the Federal Government to prohibit its introduction into territory now free, and to abolish it wherever it exists under the jurisdiction of Congress, and declaring that this power ought to be exercised immediately. The Whig State Convention were equally severe in condemning the permission of Slavery in the District of Columbia and the territories, and reprobating the attempt to force it upon California and New Mexico. The "Old Line Democracy," hitherto rather cautious in their approaches to this subject, now assert in unqualified terms that Slavery is a great moral, social, and political evil; that they are opposed to its extension into any of the now free territories, and are in favor of its abolition wherever Congress has the power to abolish it. The friends of freedom everywhere will rejoice at such a union of sentiment. Whichever party may hereafter have the ascendancy in the councils of Vermont, the people, as individuals and as a State, are irrevocably pledged to oppose Slavery whenever and wherever they can exert their influence against it.

P. H. W.

CHRIST'S RULE.

How wonderfully does Christ rule and govern his kingdom, so concealing himself that his presence is not seen, yet putting to shame emperors, kings, popes, and all such as think themselves wise, just and powerful. But hereunto belongs a *Pherophoria*—that is, we are sure and certain of it.—*Luther.*

SELECTIONS.

"The Salvation of our Country the Hope of the World."

Of course, the hope of *our own people and their children* is in the salvation of our country from the dominant influence of error and sin. They cannot look abroad. Unless the institutions and the influence of pure religion be everywhere prevalent throughout our borders, what is to become of our teeming myriads? How can they be prepared for Heaven? How are they to be fitted for civil liberty? How trained in self-government? How taught those elements of morals which are essential to social order and happiness? How made a philanthropic people, living for the good of the race, and sending abroad through all lands streams of benevolence, and founding institutions to hand down blessings to future ages? These results, so essential to national and individual happiness, are to be accomplished only by appropriate efforts, made in season, before the amount of work and of opposing influences shall be too great and too powerful for the means. The salvation of our *country now* is indispensable to the salvation of our *countrymen hereafter*. The best way to save the *fifty* millions of the *next* generation is to secure the conversion of the *twenty millions of this*, who are to be their parents, teachers and rulers.

So also is the salvation of this country the hope of the immigrants coming among us from abroad. The time has been, but is now past, when we may look upon immigration as an element of small account in our national welfare. It is becoming immense. Not far from half of our increase this year will have been by immigration. And who are these people, and whence do they come? For the most part they are depressed fugitives from Catholic Europe—starved and ignorant Irish—exiles from crowded and distracted Germany—the over-worked operatives of England. And what is the hope for them? How are they to be benefited by the transfer to our shores unless there be here a pure moral and intellectual atmosphere from which they shall breathe in a new moral life? And there is every prospect that the Old World will continue to pour in upon us a tide of emigration for many years. How long this will last we have no elements to calculate; but the streams will flow until Europe shall become in a measure free and quiet; and shall furnish as much to supply human want and stimulate enterprise as is promised by migration to America. But ere that distant day arrive a whole generation will have struggled to escape from the gloom and danger of their condition. If in the year—as shown in the last report of this Society—foreigners enough will arrive to settle and bring into the Union five new States, and to send to Congress ten senators and five representatives; what may be expected when migration to America becomes to the people of the Old World, not simply an enterprise, but a pervading passion—nay, more—a *necessity*? And as they come in successive thousands—a congregation every day—they must be received into the bosom of a Christian people. They come without institutions,

scale, are occurring around us, would be to incur the rebuke of our Lord, 'ye can discern the face of the sky; but can ye not discern the signs of the times?'"

The address proceeds to consider the general *restlessness* of men's minds, the searching *spirit of inquiry*, the universal discontent and *desire for change* among the masses of people, the *rapidity* with which changes have been effected, the fearful collision of opposing principles, the advances of truth, the constant improvements in the social condition of mankind, the gain to the rights of conscience, the discoveries of science, and the openings for the spread of the Gospel.

"It is almost superfluous to say how perfectly Christianity harmonizes with every social improvement, and rejoices in whatever promotes the temporal as well as the spiritual well-being of man. Nor has it anything to apprehend from whatever is true and good. No discoveries in science, nor investigation in the laws and order of nature, can possibly interfere with it. Minds predisposed to Infidelity may eagerly catch at any partially-understood phenomena, which may appear adverse to the statements of the Bible; but in so many instances has a more extended acquaintance with the subject proved that the triumphs of skepticism were premature, that the friends of Christianity feel assured when anything novel of this kind is announced that the same result may be expected.

"It must be so. All truth must be in harmony. It is only a partial acquaintance with it, or a precipitate judgment, that can apprehend discrepancy. All that nature teaches, and all that revelation discloses, must be accordant; the great Author of both is the same. And are not all ameliorations in the condition of man perfectly congenial with the spirit of Christianity? Does it countenance wrong in any form? Can it be reconciled with oppression, or tyranny, or despotism of any kind? To do justice and to love mercy is an essential requisite of Christianity. To do good to all, and evil to none, to rejoice in the happiness of others, and to sympathize with their sufferings, are its constant injunctions. Every improvement in the social condition of man must therefore find in it a friendly coadjutor. 'Peace on earth, and good will to man,' is, in its characteristic motto, joined with 'Glory to God in the highest.' All improvements of every kind bring out the benign spirit of Christianity, give more scope to its benevolent action, and favor its more general reception, by showing that it is, in the highest sense, and in every sense, the friend of man.

"The whole world, we have seen, is in a state of transition; the Church cannot but be affected by it. We see a progress in human affairs which nothing can stop; we may expect, therefore, still further changes, political and ecclesiastical. The stability of the Church cannot be shaken, but it is not unsusceptible of modifications by increasing light and new circumstances. Christianity, while ever remaining essentially the same, has a power of development and adaptation which is sometimes overlooked. 'The times' present and to come may 'try it as by fire;' and whatever proves to be but 'wood, and hay, and stubble,' however long revered and tenaciously held, will be detected. While therefore we cleave to the 'truth as it is in Jesus,' with determined steadfastness, let us carefully and scripturally examine, whether in sentiment or in practice, individually or denominationally, we are blending any worthless and perishable materials with the 'gold, and silver, and precious stones' of the pure and unsophisticated religion of the New Testament.

"In all the collisions and commotions of the present times, let us, dear brethren, earnestly endeavor to avoid the opposite evils to which such a state of things expose us. Let us beware of violence in defense of what is right, or in opposing what is wrong. 'The wrath of man worketh not the righteousness of God.' The truth must be contended for in love. The followers of Christ are subjects of the Prince of Peace; gentleness should temper their firmness, and charity be blended with their zeal. But on the other hand let principle be held sacred. 'Buy the truth, and sell it not.' And let us not in avoiding the noisy strife of heated partisans, omit, because we are Christians, any duty which is binding on us as men and as citizens. Christianity destroys no social tie, dissolves no relation of civil society, and dispenses with no obligation that was antecedently binding. We do no honor to Christianity by neglecting our duties as citizens.

"But above all, amidst such opportunities of diffusing the Gospel, how criminal would supineness be! While we pray 'thy kingdom come,' how inconsistent would it be to omit any means within their reach to hasten its advent. 'The fields are already white to the harvest.'

"Let each of us, dear brethren, be found steadily at his post, diligently employing whatever talent the great Head of the Church has entrusted to us, watching the course of events, marking the hand of Divine Providence, and 'always abounding in the work of the Lord.'"

State of Religion in Maine.

The General Conference of Maine has its annual report on the state of religion, prepared by a Secretary who is designated a year in advance. Hence it is more full and methodical than it is possible to make a document prepared in the hurry of the sittings, by one who probably had no thought of being called on for the service. For brevity we have condensed as much as we could of the information given in the following:

TABLE.

Conferences.	Churches.	Members.	Pastors.
Aroostook,	9	131	—
Washington,	16	1060	10
Hancock,	16	965	9
Waldo,	9	774	6
Penobscot,	17	1171	11
Piscataquis,	13	534	7
Lincoln,	22	2136	18
Somerset,	14	557	9
Franklin,	13	739	10
Kennebec,	16	1012	9
Oxford,	11	831	8
Union,	13	1105	11
Cumberland,	33	3757	27
York,	26	2247	30

The Secretary, Rev. Mr. Chickering, of Portland, sums up the matter thus:

"There are in all connected with the General Conference 222 churches, 159 ministers, and about 17,000 members; 285 have been added to the churches by profession, being a larger annual accession than for several years past; 264 have been added by letter. There have been 251 deaths, 312 dismissed, and 39 excluded. Number of baptisms, 358. There is an apparent decrease in our numbers of 73, being a smaller loss than for several years past, and accompanied by the prospect that the scale will be turned the next year even by the ingatherings of already reported fruits of the Spirit's power, unless the devouring pestilence should decimate our churches, and transfer an unusual number of names to another and higher list than the catalogues of the visible church.

"Your Secretary ventured to say, two years since, that the spiritual tide had turned. There is no occasion to retract the assertion. The tidal wave is not indeed sudden or high; the flowing is not more rapid than was the reflux by which these churches had been borne back upon the waves of worldliness, in a process of diminution, we hope not of declension, between 1840 and '47; but the tendency is evidently upward and forward. May we not hope that this improvement—the very feature of the case which most tries our faith, and leads the dwellers on some of the shores of our Zion to feel as if their marshes were never again to become navigable and beautiful with a full sea covering them—may only betoken the coming of a perpetual flood-tide, to be followed, even down to the millennium, by no disastrous ebbs!

"A result so desirable is still further indicated by the increasing interest manifested in Sabbath-schools, and in the children and youth who are the subjects of their hallowed influence, as they are the hope of the church and the glory of the land.

"It is a far-seeing policy and a truly Christian feeling which strives to make the next generation what the last and the present ought to have been—a seed to serve God and a generation to His praise.

"The number of baptisms, too, steadily, though slowly increasing, leads the heart which trusts the promise made to Abraham and his seed to look in that direction as to a star of hope.

"The spirit of benevolence, identical with the spirit of primitive Christianity, seems also to be somewhat on the increase. A wise philanthropy, which seeks, with a zeal tempered by discretion, to make our countrymen virtuous, intelligent, and free, and above all, by the Gospel to make our race penitent and holy, prevails more and more, though still too feebly cherished and too imperfectly developed.

"Another token for good is the increased and more interested attendance upon the means of grace, spoken of in nearly all the reports. The word and ordinances are the weapons of the Spirit. When they are at any time brought more generally in contact with the heart of the church and of the world, we may hope that the hand which can alone effectually wield them will not be withheld, and even that a Divine influence has already produced a preparation of heart, so that the heart may feel their power, and brought the conscience within their reach, so that they may reach the conscience."

EASTERN INDIANS.—The attention of our Baptist brethren in New Brunswick and Nova Scotia is directed to the condition of the Indian tribes still remaining in those provinces. Rev. Mr. Rand, of Prince Edward Island, has been learning the language of the *Micmacs*, and a mission has been commenced among them with many proofs of God's favor. A writer in the *Christian Visitor*, of St. John, N. B., urges a similar effort in behalf of the *Milicete* tribe, of whom there are several hundreds, many of them living in French Village, not above 20 miles from Fredericton, and generally in a state of degradation and ignorance that calls loudly for the interference of Christian charity to give them the sweet and elevating influences of the Gospel. Their language is less harsh and difficult than the Micmac, and is spoken by the Passamaquoddys, near Eastport, and by some tribes in Canada.

The Independent.

NEW YORK, THURSDAY, JULY 26.

THE CHOCTAW MISSION.

At present, it seems hardly necessary to continue the discussion of the relations between the Choctaw Mission and the Slavery which exists in the Choctaw nation. We give a place, however, to another communication from "A New England Congregationalist," which would have been published two weeks ago had it not been mislaid.

We have confidence in our correspondent that he has no other intention than to represent the matter fairly; but we must say that he gives a much better account of the missionaries in their relation to Slavery, than they have as yet been able to give of themselves. Till we are permitted to hear from them directly in a very different tone from that of their letter to the Prudential Committee as published in the last Annual Report of the Board,—or till the Prudential Committee shall have made some official statement to the public, showing that the missionaries have satisfactorily explained themselves, the aspect of the affair is not materially changed. Their communications and those of their advocates in some of the Southern Presbyterian newspapers breathe a very different spirit from that which our correspondent imputes to them. From those communications it would never be suspected that in regard to the moral character and tendencies of Slavery "as a civil institution" there is one shade of difference between our Choctaw missionaries and Mr. John C. Calhoun or the *Southern Presbyterian Review*. No reader of those communications would suspect the missionaries of any sympathy with those Presbyterian ministers in Kentucky, YOUNG, HUMPHREY, the BRECKINRIDGES, and others, who have committed themselves for the abolition of Slavery in that State. No reader would suspect them of any sympathy with the unanimous testimony of the Presbyterian General Assembly in 1818. Those communications are quite in agreement with the letter of the Mission to the Prudential Committee.

But our correspondent, if we read his communication aright, regards the letter of the Mission as an unfortunate piece of composition in which the writers did not succeed in saying exactly what they meant. Relying upon information which he has received from various quarters, but which has not been laid before the public in any official way, he believes that they are now ready to take ground, distinctly and with Christian manfulness, against Slavery as a civil institution. He believes that they agree with the solemn testimony of the undivided Presbyterian Church, as pronounced by the supreme judicatory of that church in 1818, and never yet rescinded or rescinded; and that they are ready to teach and preach accordingly. If he is not mistaken, they are willing to have it known everywhere, that in their judgment, those laws of the Choctaw Nation and of the neighboring States, by which Slavery is defined and upheld, and especially those by which the emancipation or education of the enslaved is prohibited, are unjust and wicked. He even informs us that they are ready to take the position of total abstinence from the employment of slave labor in their families and boarding schools, though slaves should come and beg to be employed by them. We should be most happy to believe that our correspondent's representation is correct. But in the present state of the testimony, the most that we can do is to suspend our judgment, and adjourn the discussion till farther information is authentically communicated.

The missionaries owe it to themselves, and to the truth, to make a new attempt at the statement of their views. It is not necessary for them to make an argument against the chimera which Southern men call abolitionism. It is not necessary for them to say one word about Pres. Blanchard, or his resolutions, or his speech. Let them only show what they think about Slavery—the institution of Slavery as defined by the laws of the Choctaws and their neighbors. Let them show what they think, and what they teach—whether directly or indirectly—about the intrinsic equity of such an institution. Let them show whether they are leading the Choctaws to believe that Slavery, the making one man a mere tool for the use and convenience of another man, is an institution which God has approved and sanctified; or whether they are endeavoring to make the Choctaws see and feel that Slavery, even though modified and mitigated, can have no permanent place among the institutions of a truly Christian people. It is no time for concealment or for compromise. Everywhere it is demanded of them by all honest men that they explicitly declare themselves. In such an age as this, no man who does not know, or will not say, whether Slavery as a civil institution is right, can expect to be heartily and permanently sustained by the people of these free States, in the capacity of a politician. Far less can such an one be sustained by these free churches as a missionary of Him who came to proclaim deliverance to the captives.

If the missionaries will manfully and authentically declare themselves as standing upon the platform of the declaration made by the undivided Presbyterian Church in 1818, and not upon any later platform made by South Carolina theologians in slavish deference to the lords of the lash—if they will make it plain that their influence among the Choctaws is of the same character with that of their Presbyterian brethren among the Kentuckians—they will be upheld by the great body of their old supporters at the North. But whatever ground they may take in regard to Slavery, we shall still be of opinion that, for reasons which we have formerly stated, and which we need not here repeat, the transfer of that mission to the Presbyterian Board should be amicably effected at an early day. For our own part we will not be responsible for anything which tends to withdraw the affection and missionary zeal of members of the Old School Presbyterian Church from the support of their own Missionary Board.

REV. LOUIS BRIDEL.

A private letter from Mr. Bridel to one of the editors of *The Independent*, dated July 1st, speaks in desponding terms of the health of Mrs. Bridel, whose visit to this country will be remembered with so much affection by many. After referring to a short excursion undertaken by Mr. Pilatte to recruit his health after his many labors, he proceeds:

"That word health painfully reminds me of the kind wishes and hopes which you have expressed for that of my dear wife, and which to all appearance can never be realized. A severe pulmonary affection, with which she was first attacked at Fairfield, Connecticut, last summer, has developed itself more and more; and for two or three months past all hope of arresting it has vanished. The voyage to America, notwithstanding this drawback, has the most sweet memory; and we often speak together of that country, hospitable, happy, and free, where we passed eight of the happiest months of our lives. She charged me but yesterday to tell you, in expressing her thanks for your affectionate wishes, that when we speak not of Heaven, it is towards America that our thoughts turn most gladly. So many friends who have been so good to us, so many charming views (the Hudson in particular) or majestic, (Niagara, the great lakes,) so many admirable institutions—all this we recall with gratitude to God in our daily conversation.

"But how sad it is, my dear friend, to see thus sinking, day by day, the 'wife of one's youth,' the help dearly beloved which one hath received from the Lord. My short life has already been terribly tried. My first child, a charming little daughter, full of intelligence and vivacity, crushed in the street under a heavy vehicle, through the careless ness of the nurse who had her in charge! my second child dying at birth, in consequence of the severe emotion experienced by my dear wife at the former calamity! and finally, my dear companion, having added to so many griefs from which she sought relief by our visit to the United States the unexpected death of her only and dearly beloved sister!

"But adieu! It is late, and my dear wife, near whose bed of suffering I write, being a little more quiet at this moment, I too must seek repose."

SUBMISSION TO GOD.

Hannah More has somewhere said that there is a great deal of submission of the imagination which is not the submission of the heart. We are apt to imagine that if we were placed in circumstances of peculiar trial we should acquiesce in the will of God, when at the same time we are unsubmissive under allotments of His providence which require much less of faith and patience and sacrifice. It is a great attainment to be entirely submissive to the will of God; but when attained it is the most quiet and happy frame possible to the soul of man. When one feels that it is ever his will that God's will should be done, then is he in a state of perfect freedom and perfect joy. Nothing can cross his inclination or defeat the one desire of his heart. He hath "the peace of God that passeth understanding." We listened the other day to a simple, humble prayer which seemed to us the very spirit of submission. An anxious inquirer having been instructed and prayed with, broke forth into supplication with sobs and tears, saying, "O God! have mercy on me! I thank thee that I am spared after so many sins, and now, Lord, I am ready to give up everything—yes *everything*—indeed I am; and if there is anything that I do not think of, I pray thee to remind me of it, and I will give that up too. I thank thee that it is not fear that leads me to wish to be a Christian, but oh God, it is thy love—it is thy love. Keep me in my business, keep me in my family, and help me to do right."

As a proof of sincerity, this individual the next day gave up some advantages which he had gained in a business contract by false representations, though in so doing he had to expose his own deception, besides losing a considerable amount of money. Many are the sacrifices which must be made in giving up *all* for God, but sweet is the consciousness of the act, and blessed its reward.

DEATH OF REV. DANIEL DOW, D.D.

Died in Thompson, Windham Co., Connecticut, on the 19th inst., Rev. DANIEL DOW, D.D., aged 77 years and 5 months.

Dr. Dow had been for more than 53 years the pastor of the Congregational Church in Thompson, and up to the time of his death continued in the uninterrupted and unaided discharge of his sacred duties. On the afternoon of his death he had attended the funeral of an aged woman who had died from the effects of a severe burn, preaching on the occasion a most powerful and impressive discourse upon death, and especially upon *sudden* death. "Who can tell," he exclaimed, "but the shaft is already on its way that is to remove some one of us into eternity before the next setting sun!" He came home from the funeral, conversed till tea time with a neighboring clergyman, and afterwards was busying himself about some domestic duties, when he stopped abruptly, hastened into the house, threw himself upon his bed with an exclamation of extreme pain, and asked for assistance. A physician was in attendance almost immediately, and energetic measures of relief adopted, but the heart had already ceased its action; the fatal shaft had selected its victim and done its work.

Dr. Dow was a man of much native talent, acute and sagacious, earnest and devout, prudent in his conduct and blameless in his life. Accustomed from his youth to preach extemporaneously, he retained even in his old age a degree of force and fervor which, with his earnest and quaint manner, and his familiar knowledge and felicitous use of Scripture, made him to the last an eloquent and impressive speaker. His loss will be deeply felt in the eastern section of the State, and especially in the town where he had so long resided.

Dr. Dow was born in Ashford, Conn., graduated at Yale College in 1793, studied theology with Rev. Dr. Goodrich of Durham, and was ordained and settled at Thompson in April, 1796. For 25 years he had been a member of the Corporation of Yale College. He was one of the principal founders of the Theological Institution at East Windsor, and a member of its Board of Trustees.

SECRET SOCIETIES.

An esteemed correspondent at the West sends us a communication on Odd-Fellowship and kindred institutions, which, though it accords in the main with our own views, is too local and personal for the columns of *The Independent*. In our opinion, the best way to settle the whole question of Secret Societies is, to leave it to the ladies. We once heard Dr. Bushnell, in a discourse on the Dignity of Labor, allude to such institutions in terms like the following: "What wife would be willing to be deprived of the society of her husband for one, two, or three evenings a week, and to have him hold secrets which cannot be intrusted to her, for the sake of twenty or thirty dollars to bury him with when he dies?" We put the question to the women of America. Let them act upon it, and soon every man who has access to good female society, and knows how to value it, will desert the Masonic Lodge and the Odd Fellows' Hall, and will provide against the day of want or the day of death by the Savings Bank, Health and Life Insurance, leaving himself free to perform his duties as a husband and father, a son and brother, and to appropriate his evenings to his own and his family's improvement and enjoyment.

Certainly, no moral or benevolent enterprise, such as the temperance reform, can require the garb of secresy, or be promoted by symbols of mystery.

Another correspondent sends us an article on the pernicious influence of Secret Societies in College, which is too long for insertion. Having had large experience of such societies in our undergraduate course, we are prepared, upon the whole, to endorse his opinion, that they lead to a waste of time and money, and produce jealousy and alienation among classmates who should be friends. The character of such a society varies of course with the character of its members from year to year; some secret societies with which we were connected in College were purely intellectual in their object, and their occasional social entertainments were conducted on strict temperance principles; their secresy was a mere boyish device to puzzle the uninitiated. Yet these very societies may be perverted to purposes of mere conviviality, and their meetings, we are told, have sometimes ended in debauchery. It were better for our Colleges if all such societies were abolished; and if the young men who are preparing to act together on the great theater of life should be frank and open in their social intercourse and their literary reunions.

PROTESTANT INTERFERENCE.

The *Freeman's Journal* regards the comments of the secular press on the collection of Peter-Pence as an unwarrantable interference with the rights and liberties of Catholics, amounting even to "radical impiety." Bishop Hughes also took occasion to denounce from the pulpit the "*lying newspapers*" which had intimated that Peter-Pence was to be used for political purposes, and to warn the faithful to be on their guard against the "dangerous and bad editors and papers" around them. A correspondent of the *Journal* thus expresses his indignation at the same thing:

"This meddling of secular and sectarian papers about the Peter-Pence is, to say the least, a piece of impertinent obtrusiveness. Nothing is demanded of Protestants, and it is to be hoped Catholics have a right to support their Pope and clergy as they please. Far, far stronger grounds have Catholics to take sectarians to task for the thousands and thousands of dollars they squander every year for tracts, Bibles, colporteurs, and missionary ministers and their wives and children—and for what? I pause for a reply."

Now why this extreme sensitiveness and indignation manifested chiefly after the collection, unless there has been some disappointment in the result? Does it not indicate that those Catholics who read the daily newspapers are in danger of thinking for themselves and of becoming too much contaminated with liberal principles—or what the Bishop styles "the spirit of the world," that diabolical spirit which clothes itself with the robes of liberty—to contribute even indirectly to the restoration of a despotic government which the people have shaken off, and against the reëstablishment of which they are resisting unto death? The bare possibility that the earnings of freemen in America should go to crush the liberties of brother freemen at Rome was enough to dampen the zeal of many a pious Catholic for the "relief" of the Holy Father. And to suggest that idea was "Protestant impertinence," "lying," "presumption," "impiety"! Where was the outcry against Protestant interference when American Protestants so generously hailed Pius IX as a reformer? Where was the cry of Protestant interference when American Protestants poured forth their treasures and their stores for the relief of Catholic Ireland, or even when these same "lying newspapers" espoused the cause of Mitchell, Duffy, and O'Brien? And now when American republicans deprecate any expression of sympathy with despotism, and American editors caution their readers not to give money to be used against liberty and human rights—this forsooth is an "impertinent interference."

Impertinent or not, it has not been in vain. An Irish domestic, an honest Catholic, said the other day, "I think it is right the Pope should go back to Rome, but I don't think it is right that he should go back to be the *king*. I didn't know he was the king before. I don't think the Pope ought to be the king when the people don't want him." This remark reminded us of what was said so often by Rev. Mr. King, of Dublin, when in this country—that the commotions in Italy had given to many Catholics in Ireland—even Catholic priests—the first notion of the temporal power of the Pope, and that they were astonished to find that Catholics in the States of the Pope were under heavier grievances than Catholics in Ireland. Let it work. Peter-Pence will pay back good interest yet in the enlightenment of Roman Catholics. Some good is to come of all this "intervention" at home and abroad.

NEW PRAYERS.

The Episcopal newspapers, from all parts of the country, bring us the prayers which have been prepared by the different bishops to be used in their respective dioceses on the approaching national fast. Some of these are appropriate to the occasion; others are quite too vague and brief. Viewed as a whole, in fitness of expression, comprehensiveness and fervor, they do not compare favorably with such prayers as may be heard at an ordinary conference meeting in an intelligent New England church. But if each bishop may put forth a prayer for a special occasion, why not each clergyman? why not each Christian? Where will be the unity of "the church" on Fast day, if each diocese has a separate form of prayer? If so much diversity can be tolerated, why not more? In fact, in this diocese, there is no bishop to make the prayer, and either the composition of some other bishop must be selected, or a prayer must be prepared and sanctioned by a "standing committee" of clergymen and laymen. For once we should like to have the experiment tried, of leaving each clergyman to pray in public on that occasion, in his own language. Some might be embarrassed by the novelty of the attempt, but prayers would be offered in all the churches, which as a means of edification would need no bishop's endorsement. We have never joined in prayers more fervent, spiritual, appropriate and edifying, than those which have come fresh from the lips and the heart of one of our esteemed brethren of the *Episcopal Recorder*, or have been offered without book or rote by the brethren of his church in the Saturday evening prayer-meetings.

FERRY-CROSSING ON THE SABBATH.

A correspondent who styles himself "Alpheus," has sent a reply to the queries of "a Layman" on this subject, which is altogether too tart and spirited for the occasion. The subject is one for fair and temperate argument, not for violent denunciation, personal invective or ridicule. We offered to publish "able articles" on the question, from those who were "disposed to discuss it with candor and courtesy." As the communication of "Alpheus" does not fall within these conditions, we must decline inserting it.

CONGREGATIONALISTS IN INDIANA.

In the *Congregational Journal*, a small volume published in 1847, by Rev. Parsons Cooke, D.D., mention is made of the following as all that was known to him of the Congregational churches in Indiana:

"In the south part of the State (town not known) is one under the ministry of Rev. Mr. Butler. There is one at Richmond, and one upon Sand Creek, their ministers not known. The others are Michigan City, Erastus Colton, pastor; Clinton, R. B. Bement; Otter Creek and Lost Creek, Mr. Mardicott minister of both; Terre Haute, N. A. Jewett; Ontario, D. M. Bardwell; Elkhart, A. S. Kedzie."

At the late meeting of the General Conference of Maine, Rev. Dean Andrews appeared as the representative of the "Evangelical Congregational Association of Wabash Valley;" but the place of his own residence is not given, nor the names of the churches or ministers. When he went to the West he commenced keeping a school, and opened his school daily with prayer. This was an innovation, and excited alarm even among his friends. We copy from the *Mirror* a sketch of his statement before the Conference:

"One man of great respectability, a representative in Congress, and a friend too, remonstrated with him. Drop prayer, said he, and you will prosper. To this, however, he did not consent. He at length invited his scholars to meet him on the Sabbath for gaining instruction from the Bible. A good number attended from the first, and others joined them afterwards, till at length he had a very flourishing Bible-class. He was told this teaching on the Sabbath would never do; but he persevered, and, by the blessing of God, it did do good. A small church was at length organized, after the Congregational platform, and with the identical confession and covenant used by many, perhaps a majority, of the churches in Maine. Into this church many of his scholars have been gathered. To this church he had ministered when not engaged in school-keeping; a part of the time he had both taught and preached. In the Valley of the Wabash they have a little Congregational Association of five ministers."

Will some of our friends have the goodness to give us additional information concerning the Congregational churches of Indiana? We wish it soon, for the forthcoming *Congregational Almanac and Register*.

MORE PORTUGUESE EXILES.

We have received from the office of the *American and Foreign Christian Union* (late Am. Prot. Soc.), 150 Nassau-st., a copy of a letter from Rev. M. J. Gonsalves, their Protestant missionary, who is now on a visit to his exiled countrymen in the island of Trinidad, giving notice of the embarkation of another company of these poor people, in the American brigantine Nancy, Captain Davis, chartered for the voyage. Sixty-two will come in her, the passage-money and expenses being all paid, with the exception of provision for the headmoney. They are consigned to the protection of the American Protestant Society, and the present committee of the A. and F. C. Union appeal to the benevolence of the Christian community to do what is needful for these outcast brethren, who have suffered the loss of all things for Christ's sake.

These poor people wish to go to the West. They would prefer being located on the land, and living together in a community. United as they are in Christian love, cemented by a common experience and common suffering, they will feel it a calamity to be separated and mingle with the mass of society. Still there are great difficulties in the way of establishing them in an eleemosynary colony by themselves. We doubt if it is the duty of the committee to involve themselves in heavy responsibilities in the case, without some clear indications of support in so vast an undertaking. These poor brethren have strained every nerve to pay their passage. Mr. Gonsalves says:

"Some have laid up these few dollars by great self-denials, and I may say almost starvation. Imagine, dear brother, how much money a man who has a wife and three or half a dozen small children can lay up in this sickly climate, who has to work on a sugar plantation under a burning sun and frequent heavy showers of drenching rain, from morning till night, for 25 and 30 cents per day, without board and house rent—here where flour is sold by the pound at the rate of $20 per barrel, and salt beef at 20 cents per pound. These things can be bought cheaper at wholesale; but where can the poor laborer get money or credit to buy by the quantity when he is obliged to live from hand to mouth? In fact, I am astonished that any of them have laid up a dollar, especially those who have families. I hope you will be able to forward these brethren to Illinois as soon as convenient. They are anxious to get work as soon as possible. In a few days I hope to send you 100 more in a bark. There is no opportunity direct to New Orleans. In vain have I looked for one, and the merchants here do not know of any chance direct for New Orleans this season."

FROM OUR BOSTON CORRESPONDENT.

BOSTON, July 23, 1849.

MESSRS. EDITORS:—The literary anniversaries of Cambridge transpired last week, having taken place six weeks earlier than usual. Commencement day has hitherto been held at the end of the summer vacation, and the beginning of the College year; but this practice being attended with many inconveniences it has finally been given up, and the commencement festivities now close the College year, as they do, I believe, in all other institutions. The change of the time, however, has not altered the character of the day. It is still a holiday, not indeed to the same extent as formerly when Boston was a town of only a few thousands, and the whole region partook in the interest of the occasion, but business is still partially suspended, the Custom House and Banks are closed, and the military are out to escort the Governor to Cambridge.

COMMENCEMENT DAY.

The exercises of the graduating class consisted of a Salutatory Oration in Latin, an Oration in Greek, several English Orations, together with Dissertations, Disquisitions, and Essays. They were thirty-five in number, all of which excepting seven, were delivered in order. The subjects selected by the speakers were to a large extent biographical and historical—quite different from the ordinary run of commencement topics, and the pieces being short and dealing with facts rather than abstract generalizations, were listened to for the most part with attention and interest. As a specimen of the class of subjects selected, I copy the following:—*The Character of Atticus; Rome in* 1849; *The Last Hours of Socrates; The Pilgrim Fathers; The President of the U. States in retirement; The War in Circassia; John Philpot Curran; Final Memorials of Charles Lamb; European Manners in the Ottoman Empire; The absence of great leaders in the Revolution of South America; The two races in Canada; Newspapers; Recent Conquests in India; Schelling; Lord Clive; Nineveh and its Remains; Kossuth*—indeed, I might quote all, for there was scarcely one that was of an abstract character. I was gratified with the general strain of remark, running through the exercises; the moral tone was good, and the sentiments advanced by the young men were of New England origin and growth. "The Pilgrim Fathers" were spoken of with honor and affection; and may the time never come when they shall be otherwise mentioned in an institution which owes so much to their prayers and self-denial.

The number of the graduating class was seventy-eight. Forty-one, also, received the degree of Doctor in Medicine, and forty-five that of Bachelor of Laws.

After the exercises in the church the Alumni of the College dined together in Harvard Hall. It was, as usual, a pleasant occasion; one familiar face, however, was missing, that of Rev. Dr. Pierce, of Brookline, and of his absence all were reminded when the usual Commencement Psalm was sung, for which he so long has set the tune. A sentiment in honor of the venerable man was offered by Mr. Wendell Phillips, and heartily responded to by the whole assembly. After dinner a large number of the Alumni assembled for the purpose of taking measures to revive "the Society of the Alumni." Hon. Edward Everett was called to the chair, and after some discussion a committee was appointed to make arrangements for a meeting of the Alumni on the next Commencement day.

THE PHI BETA KAPPA SOCIETY.

The anniversary meeting of this Society was held as usual on Thursday, the day after Commencement. Hon. R. C. Winthrop, one of the Vice-Presidents, was called to the chair, and presided with dignity and grace, both at the public services in the church and at the festivities of the dinner in Harvard Hall. The oration was delivered by Rev. Dr. Bethune, of Philadelphia, and was received with the utmost applause by a large and cultivated audience. There was nothing in the subject, or in the general method in which it was handled, which was remarkable, or which will convey an idea of the power of the address, or the success with which it was attended. It began with a philosophical and labored defense of Patriotism, as a noble virtue, in no way conflicting with one's duty to God and the world. The main body of the address, however, was taken up with descriptions of our national characteristics and prospects, as affording to literary men the strongest inducements to labor for the well-being of their country, and thereby for the advancement of the best interests of the human race. Dr. B. showed himself to be a thorough American at heart, devoted to the union of the States, and fully convinced that God has in store for us a destiny the most grand and glorious.

With impassioned eloquence he thanked God that the Samson was not yet born, and never would be, who could pull down the temple of our Constitution for the silly gratification of breaking his own head! He would match the scissors of any honest American woman against the strength of any such giant. Although he spoke of himself as a stranger to New England, and ignorant of her prejudices and local peculiarities, he yet showed himself well acquainted with Yankee characteristics, and a master of the eloquence that flatters and captivates a Yankee audience. His description of the New Englander in the Middle and Western States was so life-like and so full of humor that he brought down upon himself storms of applause, and convulsed the audience with laughter at his good-natured caricatures of New England shrewdness, ubiquity and success. Nothing also could exceed the merriment awakened by his descriptions of the extravagances into which the lovers of Medieval architecture, books and institutions are falling. His ludicrous pictures of the barn-like churches, called imitations of the Gothic, into whose gloomy aisles the light streams through painted windows, causing the wife to wonder why her "gude man" looks so blue, and filling him with alarm lest his wife has the jaundice and his children are seized with the scarlet fever—were highly relished. Indeed, if the success of an oration be decided by the attention it constrains through more than two hours of delivery, and by its mastery over the passions, few if any can have been more successful than was Dr. Bethune's on this occasion. But its character was such and its power such, that it is impossible to report it or convey the spirit of it to an absent mind.

The dinner which followed the public services was served up in good style, and was enlivened with toasts and speeches, which kept the Society together till a late hour in the utmost good feeling. Of all the Phi Beta Kappa Societies in the country, the Alpha of Massachusetts alone keeps up its original spirit, and retains its customs unimpaired. The original Society, which was formed in William and Mary's College, Virginia, about 1770, I believe is now extinct, but with the reviving prosperity of that institution, the Society may be reëstablished. The Alpha of Connecticut established in Yale College has for some years past receded in interest, and its place been occupied by the meeting of the Alumni.

Before closing my account of the Commencement exercises, I ought to mention that it is highly probable the Freshman Class of the coming year will be one of the largest that ever entered the University. Seventy-four have already been examined, and many more are expected at the close of the vacation.

CAMBRIDGE DIVINITY SCHOOL.

The annual address to the graduating class of the Unitarian Divinity School, given last year, it will be remembered, by Dr. Bushnell, was delivered on Sunday evening of last week by Rev. F. H. Hedge, of Bangor, Me. His subject was the *State and Wants of the Unitarian Churches*. The Christian Church he regarded as embracing all who bear the name, irrespective of their doctrines; and to all these doctrines, even the most variant and contradictory, he assigned some degree of truth. He looked upon the triumph of the orthodox faith in the fourth century as expressing a Providential purpose, and embodying therefore truth. The Trinitarian doctrine he supposed to be suited to a real want of the human mind, and necessary to the religious education of the race. He did not profess an indifference to all sorts of doctrine, nor believe that all confessions were equally true; but where and what the standard is, he did not decide. The great mission of Unitarianism he thought to be not so much the exposure of a bad theology and the introduction of a better, but the discountenance and abandonment of the whole system which makes opinions the test of Christianity. The true Catholicity he described to be a Christian alliance without covenant or creed. Theology, Mr. Hedge would confine to the schools, and expel from the church; indeed, he more than doubted the possibility of such a thing as Theology, since there could properly be no such thing as a *Science of God*. Mr. Hedge, in the counsel he addressed to the class, bid them beware of dogmatism and still more of doubt. He bid them form creeds for themselves, but none for their judgment of others. The address of Mr. Hedge was beautifully written and listened to with fixed attention. It indicates one direction in which the Unitarian mind is moving; but the larger number are going in another and opposite. Many are feeling their need of a positive theology, and are taking measures to break up the indifference to religious truth which has supervened upon their opposition to creeds. There is an interesting article in the last *Examiner* on Theology, from the pen of Dr. Gannett, which is one of the signs of a new development among the Unitarians.

ARNOLD.

FROM OUR FRENCH CORRESPONDENT.

PARIS, July 5, 1849.

REACTION.

GENTLEMEN AND DEAR FRIENDS:—The results of the expedition to Rome are still enveloped in profound mystery. The cholera having just disappeared from our city (the number of deaths which occur are not more than forty or fifty per day), in the absence of every other exciting topic of public interest, we have occupied ourselves with the elections which are to take place in Paris on Sunday the 8th, to return eleven representatives to the National Assembly. Indeed out of the 28 which Paris has elected, eleven have been nominated in the other departments for which they have chosen to be candidates. This election, besides its own intrinsic importance, will be of more significance as a thermometer of public opinion in the capital at this moment. But the parties of various politics are not on equal terms. The Reactionists have their journals and their electoral assemblies, which enjoy full liberty. The Democratic Socialists (by the rules of the state of siege under which we still are) are without journals and without means of concert whether small or great. Do you not wonder that a nation which has freed itself of M. Guizot and Louis Philippe, and has proclaimed a republic, should now be of sufficiently good material to endure the suspension of all its most precious political liberties?

You will agree with me that such a state of things cannot long continue. At all events we are marching backwards with great strides. The freedom of discussion in the Chamber has itself been restrained. A new rule, adopted within a few days by the majority of the Assembly, allows the President to exclude temporarily from participation in the sessions a deputy who shall have disturbed the order of the day by his interruptions. One deputy on the left remarked during the discussion that there would be no more need of condemning delinquents to dry bread and water, after having thus introduced the discipline of a college into the regulation of the Representatives of France. One can foresee that in these times of agitation the application of this rigid discipline will occasion disorders much more serious than cries of interruption.

A project of a law for public instruction has been presented to the Chamber by M. De Fallous; and it may be said of it that it proposes to give over our youth to the hands of the clergy; that is to say *the Jesuits*.

A new point, touching the question of religious liberty, involving the right of controversy, is about to be lost by one of our friends. I will particularize hereafter. Here are, I think, signs enough of reaction in the government, and if you add the judicial proceedings commenced against forty of the deputies, and which strongly resemble political proscription, you will judge that we are receding with rapid strides towards a Past which we thought was *past*, never to return. But patience! It will not be so long; and the time will come when France will understand that those who now lead her have not attained the eminence of their noble mission, and have not that love of the people which alone gives the right to govern! The light shines, and will shine more and more. We have seen, and perhaps shall yet see, very singular reverses of fortune. Some one mentioned to me the other day, as an amusing incident of the times and one illustrative of revolutions, that a certain prefect of a department had received, about a year ago, the following telegraphic dispatch:—"Citizen prefect, arrest by all means the citizen *Louis Napoleon*, if he appears in your department!" Signed, "Ledru Rollin." A few days since this same prefect received another dispatch running thus:—"Arrest by all means the citizen *Ledru Rollin*, if he appears in your department!" Signed by "Dufaure," minister of Louis Napoleon. There is in political affairs a law, hitherto too little studied by statesmen—the *law of reaction*—the effects of which are as sure in the social world as those of the law of attraction or of gravitation in the physical world.

FRENCH OPINIONS OF PRESIDENT POLK.

The news of the death of your ex-President Polk has been given in all our journals, and has produced here a marked sensation. I have been strongly impressed by it myself. When I had the honor of being presented to him last winter by Dr. Baird, I was far from thinking he was so near the end of his earthly career. One of our principal journals, *La Presse*, devot

is being brought prominently under notice. The "*Narrative of the United States Expedition to the River Jordan and the Dead Sea.* By W. F. Lynch, U. S. N." Our very able but secular and semi-skeptical literary journals have little sympathy with one of the objects of this expedition; but the expedition itself was noticed by the *Athenæum* some eighteen months since; and now the published *Narrative* has the advantage of full and favorable notices in the *Spectator*, the *Examiner*, and the *Athenæum*. This last journal says:

"Lieut. Lynch's chief qualifications for the task which he undertook were enthusiasm, enterprise, and perseverance. His acquirements as a scholar and man of science are obviously limited. He has laid down the hydrography of the Dead Sea with sailor-like accuracy; but he has imperfectly described the geology and natural history of the basin which it occupies. His description will, nevertheless, command attention as the only one which we possess having the slightest pretensions to completeness, of the locality of the first great cataclysm recorded in history — the destruction of the Cities of the Plain."

The *Spectator* has some remarks on the imperfect outfit of the expedition, on the bearing of the commander, and the non-reciprocation of the customs of the East, which might properly come under notice in the United States, but space forbids their being cited here. The readers of these valuable and interesting works will be comparatively few, on account of the price. The "Liberty of Rome" is 28s.; the "Narrative" 21s.

TRAVELS IN THE UNITED STATES.—Sir Charles Lyell, the eminent geologist, and one of the most distinguished members of Oxford University, has just published two volumes entitled "*A Second Visit to the United States of North America.*" His philosophical spirit and high scientific attainments eminently qualify Sir C. Lyell to observe and report upon particular facts and the general working of society. If something of the true evangelistic spirit were possessed by him he would indeed be a model traveler. A review of the *Second Visit*, sent herewith, will enable the editors to present the opinions of Sir Charles upon some of the most important characteristics of the United States.

THE ROYAL SOCIETY AND THE UNITED STATES GOVERNMENT.—On the 7th instant the Royal Society met for the annual election of Fellows. The Earl of Rosse (of the gigantic telescope) presided. After the election—

"On motion of Sir C. Lemon, Bart., seconded by the Marquis of Northampton, it was resolved, That the noble President be requested to communicate to the Government of the United States the expression of the thanks of the Royal Society for the steps taken to ascertain the fate of the Expedition under Sir John Franklin, F.R.S., and to afford relief if it shall be necessary."

JOHN PHILLPOTS, Esq., seventeen years M. P. for Gloucester, and brother of the notorious Bishop of Exeter, died suddenly in a London omnibus on the 30th ultimo. He was affected with ossification of the heart, and in his 74th year.

In the course of a civil action in which the DUKE OF BUCKINGHAM appeared as a witness last week, it transpired that the Duke, with his estates, inherited a debt of nearly a million sterling, which has been increased by near half a million. The income was £60,000 a-year.

VISIT OF THE QUEEN TO IRELAND.—It has now been officially made known to the Viceroy of Ireland, and by him to the Mayor and Corporation of Dublin, that the long talked of visit to Ireland will be actually made this Autumn. In consideration of the prevalent distress the visit will not be one of state. The Queen will go in the Royal Yacht to the Cove of Cork, thence along the Irish Channel to Dublin, and will there be the guest of Lord Clarendon for a few days. The Queen will then go northwards, and probably visit Belfast, and thence proceed to her highland retreat at Balendral

CAPITULATION OF ROME.

A telegraphic dispatch just received, states that on the 30th the Roman Assembly had resolved not to prolong resistance to the invader. A deputation of the municipality had waited on the General. Before the mail leaves to-morrow it is hoped to obtain particulars. It is however certain, that the Assembly had not been driven to this resolve by the success of the French: for after early reports that Rome had been entered, the French government had been driven as it were to proclaim the failure of the attempt—to supersede Oudinot, and to send Gen. Bedeau to finish the affair, if possible. The last few days had furnished intelligence of an interesting character, both from the interior of Rome and from the invading army. The *National*, of Paris, had published a letter, received in Paris from an officer of the invading army, in which the actual 'situation' was described and the multiplied difficulties before the army set forth in detail. This correspondent says plainly that the bulletins have concealed facts; that there had been at least 1,200 French killed and wounded. "I have not seen," says the writer, "the published names of a dozen or fifteen distinguished officers killed, not whilst fighting against the enemies of France, but against those whom she attacks in the miserable interest of the *Saeristy*." An extract of a letter from Father Ventura, on the bombardment of Rome, has been published: it is of the highest interest. "His heart is bowed down with grief." Every cannon ball that ruins the walls of Rome, ruins the faith of the Romans: the inhabitants of the Transteverini, lately so Catholic, "curse and blaspheme against the Pope and the clergy, in whose name they see all this carnage and horror." The Father laments that all the youth of Rome have become at least political protestants! Letters of the 22d and 23d describe the horrid din of the cannonade, and fierce assaults and repulses, from which we forbear to cite. Eight hundred Romans are said to have fallen in the defense of one bastion.

General Oudinot had, on the 24th, to endure the mortification of being entreated in the name of humanity, by many of the foreign Consuls, to forbear from bombarding the city. The following is a copy of the document:—

"Monsieur le General—The undersigned, consular agents, representing their respective governments, take the liberty to lay before you, Monsieur le General, the expression of their great regret that you have caused the Eternal City to undergo a bombardment of several days and nights. The present communication, M. le General, has for its object to make the most earnest remonstrances against that mode of attack, which not only puts in danger the lives and properties of the people and neutral residents, but likewise innocent women and children. We take the liberty, M. le Général, to submit that the bombardment has already cost the lives of several innocent persons, and destroyed many great works of the fine city, which cannot be replaced.

"We have confidence in you, M. le General, and entertain a lively hope that in the name of humanity and of the civilized world, you will desist from any further bombardment, and thus save from destruction the monumental city, which should ever be considered as placed under the moral protection of all civilized people.

"We have the honor to be, &c. (Signed)

"JOHN FREBORN, Consular Agent of Her Britannic Majesty.
N. MARSHELLER, Prussian Consul.
C. MAGRINI, Attached to Legation of Holland.
J. BUAR, Danish Consul.
J. BEGRES, Swiss Consul-General.
J. KELL, Consul of Wurtemberg.
A. SHAKENAY, Consul of Ecuador, Central America.
N. BROWN, American Consul.
J. J. FREEMAN, ditto, at Ancona.
J. BASCA, Sardinian and act. Tuscan Consul."

This document loses none of its force from the absence of the signatures of the Consuls for Naples, Russia, Austria and Prussia. In reply the General cited his instructions, in which he was "absolutely" required to obtain possession of Rome in spite of all resistance, by means of the forces at his command! The calamities deplored by the Consuls, the French General says are in consequence of the refusal of the Romans to submit, and that, therefore, "the French army is not to be charged with them," and that "history will clear it of all responsibility." It will be observed that Oudinot does not deny the bombardment, but because the town has not been regularly shelled, M. Corcelles equivocates and denies the fact. The well-informed and truthful correspondent of the *Daily News*, writing from within the city on the 23d, says:—"Bomb-shells of all dimensions, even to 12 and 15 inches in diameter, were unceasingly discharged upon the city during the whole of last night."

It remains to be seen what these friends of the Romans and of liberty will do when in possession. The insults, robbery, and imprisonment to which the country-people in the neighborhood of Rome have been subjected, and the close correspondence maintained with spies, traitors and priests within the walls bodes ill for the Romans and the brave combatants who so long kept the French at bay.

GERMANY.

There has been a meeting at Gotha of members of the Center—the liberal Constitutional party of the late Frankfort Assembly. Upwards of 130 members attended. The discussions were private, but they have issued a programme, which sets forth reasons for coming to two conclusions, after deliberations which occupied the 26th, 27th and 28th of June. They conclude that to carry through the German Constitution *is impossible:* they think the point of union *possible* to be recovered under the Constitution manufactured at Berlin and offered to Germany by Prussia: they think there is a political necessity for the acceptance of this Constitution, in a binding manner, by the German States (less Austria). Then comes the consideration of the Electoral Law. The signataries think each single State should settle in a constitutional and legal manner its law for choosing the members of the central body; and they conclude—"1st. To contribute, with their utmost endeavor, to procure the adhesion of those States which have yet held off to the project of Constitution prepared at Berlin; and, 2d. To participate in the elections for the next Reichstag."

AUSTRIA AND HUNGARY.—After the battle of Czorna, in which the Brigade Wyss was nearly destroyed, the fugitives fled toward the Hungarian town Bö-Sakarny; the inhabitants showed themselves hostile. In revenge Haynau, Austrian General, hangman and incendiary, delivered the town to pillage, fire, and total destruction, the church excepted! A proclamation declaring that he had done so was posted up in Presburgh by this barbarian, and other towns admonished to take warning by the fate of destroyed Bö-Sakarny. There is almost literally no intelligence to be relied upon. A reported defeat of the Magyars, most confidently given, has been contradicted. The combined Austrian and Russian forces, of the army of the Danube, was concentrated and advancing in the direction of Raab: the people abandoned the country and bore off their provisions, upon the advance of the army. The young Emperor was nominally in command. The main force of the Hungarians was before Raab, and a conflict has doubtless taken place before this. Early executions take place at Presburg. A young Austrian soldier, a corporal, was shot thereon for a few light words, and on the inference from them that he wanted to desert. A brief sentence in the *Times* of to-day, indicates the character of the Austrian news:—"It appears from, &c., &c., &c., that the late news of the taking of Raab was a mere hoax."

BADEN AND THE PALATINATE.—After the occupation of Carlsruhe by the Prussians, there was a sharp contest with the republicans who had intrenched themselves at a village two miles distant. After an obstinate engagement of five hours' duration, the insurgents retired toward Rastadt, their last strong-hold. On the advance of the Prussians toward this fortress other conflicts took place. No details are given, but the Prussians were victors, though suffering severely. The outworks of Rastadt were attacked on the 29th, but the fall of the fortress has not yet been announced. These bloody conflicts of German with German, for which the King of Prussia and the "moderates" of the Frankfort Assembly are mainly responsible, make the watch-word, "United Germany," a cruel mockery.

SARDINIA.

Turin papers were last week in mourning for the ex-King Charles Albert. But news since received direct from Oporto, describe him as confined to his bed in a doubtful state. Fearful storms have devastated unhappy Portugal. The apparent determination of Austria practically to annex Sardinia, has led, under the advice of the French Government, as it is supposed, to the rupture of negotiations. The friendships of the wicked are short: that of the French Government for Austria will grow cold; and the Prussian and Austrian Governments are hateful, and now hating one another.

POSTSCRIPT!—JULY 6.—No further intelligence from Rome to-day, nor does the telegraphic express from Paris give any information respecting the terms of the capitulation. Hints are given that divisions and treachery, fomented by priests and French spies, and the failure of both provisions and ammunition, had combined to induce the Assembly not to prolong a heroic but fatal, and in the end, unsuccessful resistance.

The Legislative Assembly, with perfectly French politeness, hands over member after member for prosecution, on the demand of the Attorney General. Between thirty and forty members are under prosecution.

On the 5th, the Civil Tribunal of the Seine refused to annul the arbitrary decree by which six republican journals had been suppressed. The Court decided the state of siege had been legalized, and *that* legalized the suppression of the press. When Louis Philippe first heard of the suppression of the press, and of the new project of law, he said, "*Now I am avenged.*"

The army of the Alps has been dissolved. It is to be reconstituted as an "Army of Observation on the Rhine."

AUSTRIA AND HUNGARY.—Vienna papers of the 30th, received last night, state that Raab has been entered by the Austrians; whether with or without a conflict is not certain, for both are affirmed. Görgey and Dembrinski appear to avoid a decisive battle; the latter, in order to be able to aid in meeting the hordes under Paskiewitch.

The Camarilla at Vienna has resolved that the people shall be compelled to make "voluntary contributions," for the service of the State, and that exchequer bills to the amount of twenty-five million florins shall be issued. All the money to be wrung from Italy to go in reduction of the enormous debts of the Government and the Bank. Brigandage is now the universal law, from the Punjaub to the British Isles.

AGRICOLA.

PEACE DELEGATES.—We find notice of the sailing of President Mahan, of Ohio, and Hon. Amos Tuck, M. C., of New Hampshire, in the *Canada* steamer. In the packet ship *Plymouth Rock*, from Boston, July 6, were the following:

Rev. Cyrus Pierce, West Newto
Rev. James F. Clark, Boston.
Rev. Joseph Allen, D.D., Northboro.
Rev. Wm. Allen, D.D., Northampton.
Albert Brown, Worcester.
Rev. Elnathan Davis, Ashburnham
F. and G. Frothingham, Montreal.
Wm. Henry Herbert, Charleston, S. C.
Francis A. White, Roxbury.

Many other citizens of standing and worth, who are already in Europe, expect to attend the meeting, and some are yet to sail for the purpose. We have been informed from good authority that the American delegation will consist of at least fifty gentlemen, in whose hands both the reputation of our country and the cause of Peace cannot but be safe.

The meeting at Paris is to be held during the *last week in August*, and ample arrangements have been made by the united friends of the cause, in France, England and Belgium, aided by our own Elihu Burritt. The results will be looked for with deep solicitude. Surely now if ever is the time when the friends of Peace should put forth their energies, when the fields of Europe are deluged with blood in civil strife. Let a voice of mercy go forth and prevent the horrors of INTERNATIONAL WAR from being added to the present calamities.

Some solicitude having been felt in regard to the effect of the present state of Paris upon the proposed Congress, we are happy to find in the *Christian Citizen* a letter from Mr. Burritt, dated London, June 22d, in which he says—

"We shall *assume* that the Congress will certainly be held in Paris; but if any awful convulsion occurs to render it impracticable, we shall arrange so as to change our place of meeting to Brussels at the shortest notice. So I hope you will not entertain a doubt for a moment of the Congress being held at the appointed time. It will not make an hour's difference in time, or a farthing in expense, to shift to Brussels, if anything unforeseen should occur to induce us to go thither."

MAP OF HUNGARY.

HUNGARY.

By the liberality of the publishers of the *Journal of Commerce*, we are enabled to present our readers a well executed MAP OF HUNGARY. It has been drawn under the particular superintendence of Mr. Breisach, a native of Hungary now resident in this city, himself a zealous advocate of Hungarian independence, and forward in doing all in his power to awaken the generous sympathies of Americans for their struggling brethren in Europe.

An inspection of the map will give a more clear apprehension of the impending campaign, of the plan both of the invaders and the invaded, and the capabilities of the country for a triumphant defense. The battle of liberty against absolutism is now being fought nowhere but in Hungary. Mr. Breisach says:—

"The original plan of the combined Austrian-Russian army was to attack the Hungarians on the East, South, West, and North. In the South, some stubborn, stupid Slavonian tribes are yet hostile to the Hungarians; in the East, where the Hungarians cannot rely sufficiently on the fickle Wallachians, the combined army thought to unite with them, and to enter Hungary. On this side, Generals Perczel and Bem frustrated their plan, and are supported by the Ottoman Government, which has not yielded to the Russian-Austrian demand.

"The champion of the Camarillas, the arch-liar Jellachich, was by the original plan to unite with the combined army in the West, but the brave Hungarian General Perczel (calumniated by the Imperial South Slavonian Press) always defeats Jellachich, and drives him out from every good position, although Perczel has only a very small army in comparison to that of Jellachich, who is strengthened by the Servian General Kniacin.

"The Hungarian General, Aulich, in possession of Funfkirchen (in the South-West of Hungary), is threatening Croatia, if not already in possession of it. So the combined army had to give up their original plan, and their new one is to enter at the North of Hungary, through the Carpathian mountains, the Yablunka pass, Dukla, and Jordanow, the last place 60 English miles from Crakovie. The Hungarian General, Dembinsky, defends this line, having removed his head quarters from Kaschau further South. This line of defence is extended from Munkatsch, in the East, to Kremnitz and Chemnitz, in the West."

The principal part of Hungary is a vast plain, in which the Danube seems to pause in its course. In the South-West are the rivers Drau and Sau (Drave and Save) running through Croatia and Slavonia into the Danube, with the seaport of Fiume on a bay of the Adriatic. The great Carpathian chain of mountains runs through the Northern part, whence the rivers March, Waag, Gran, Hernat, Theiss, empty into the Danube. In the East, the Maros runs from Transylvania into the Theiss. The lakes Neusiedel and Boloton, with the fortress Comorn, protect the capitals Buda, Pesth, and the central section; and hence the retreat of the Hungarians from Raab, *if* it has taken place, is to be regarded as a wise military movement to draw the invaders further on, where they can be met to better advantage.

The whole territory of the kingdom of Hungary has an area of 130,000 square miles, and a population of 13 millions. The ruling race are the Magyars. The nobles have granted full civil rights to their serfs, and the rule of universal suffrage now prevails in elections, and unites the whole mass of the people in support of their nationality. It is to be remembered that Hungary is contending, not for abstract right, but for the defense of her ancient constitution, which the Austrian despotism has desperately sought to subvert. Her strife is analogous to that of Connecticut for her charter, or of the American Colonies for their well defined rights under the laws of England—not to establish a new constitution, but to preserve the old. It was the defense of the constitution which brought forward the noble Kossuth, now the worthy head of the Provisional Government.

Kossuth! illustrious scion of a race
Of patriots of all lands, who fought and died
For deathless truth, in freedom's sacred cause—
Thy deeds, that wake a wondering world's applause,
Enthrone thy name on glory's loftiest place.
Statesman and prophet! Hungary's martyr-guide!
Who in the dungeon fed'st thy heart on dreams
Of thy loved country's future, whose great past
Shed on thy soul, in many-colored gleams,
The hallowed light of freedom's vestal flame.
Kossuth, thy genius, in thy land's dark hour,
Gathering new might, no despot's rage can tame,
From a roused people's wrongs, shall soar to blast
The armed oppressor in his pride of power.

Mr. Francis J. Grund, in a late article, describes the Magyars (pron. Majjers) as evidently of oriental origin, as evinced by the structure of their language. They crossed the Ural mountains in the sixth century, and settled first in North-Eastern Russia, whence they passed over to their present country. The language has no resemblance to the Slavic or German. It is sonorous, masculine, flexible, and well adapted to poetry and eloquence. Feudal institutions exist in full vigor, and give a fierce and military character to the whole Magyar population, who are still divided into tribes or clans, and the lieges follow and support their chiefs with arms, as in the Middle Ages. The tradesmen and mechanics are either Croats, Slavonians, Germans or Jews. The noble women of Hungary have done much to keep up the spirit of nationality. Says Mr. G.:

"In short, the Hungarians are a nation on horseback, full of fire and valor in the lower ranks, and of enlightened patriotism and the civilization of the nineteenth century among the nobles.

"Ever since Pesth—by the Magyars themselves, from its rapid progress, called 'The New York of Old Europe'—became the capital of Hungary, the noble-women refused to spend the income from their large estates at Vienna. They looked on the Hungarian families of the Esterhazys, Koharys, Nadastys, and Czichys, which are almost domiciliated in Austria, if not as absolute traitors, at least as deserters of the cause of their country."

RELIGIOUS INTELLIGENCE.

HOME MISSIONS.

The *Home Missionary*, for July, contains the acknowledgment by the Treasurer of the A. H. M. S. of the receipt, during the month of May, of $9,431. The Massachusetts H. M. Society acknowledges $4,637; and the Philadelphia Society $1,743. All this is made up of small sums, not a single large individual donation being specified—showing that this work of Home Missions is the work of a Christian people—a testimony to the inhabitants of the West to the interest felt in their welfare by the inhabitants of the East.

The leading article this month is based on the text in the last annual report of the Society, to the effect that "The Salvation of our Country is the Hope of the World." We copy it on our first page.

It is a hopeful indication when the correspondence of the A. H. M. S. affords materials for a "Revival Record," as a separate department of the Magazine. The seasonable outpouring of the Spirit at the very moment of the outbreaking of the Gold Fever is a wonder of mercy. Revivals are mentioned in Hazel Green, Grant Co., Wis.; in Sheboygan, Wis.; in Caldwell's Prairie, Wis.; in a number of places within the bounds of the Presbytery of Illinois; in Bellville, Ill.; in Lansing, Mich.; and in Constable, Franklin Co., N. Y. Many of the incidents of these revivals are worthy of being transferred to our own Revival Record.

There are extracts given from the journals and letters of Rev. G. H. Atkinson, of Oregon, covering six months, from March to September of last year. He details his encouragements and trials, his journeys and plans, the difficulty of establishing schools, the scattering of the people over mile-square claims instead of being compacted in towns according to the New England model, the want of books and teachers, the necessity of an authorized government, &c. But all these things are at once swept out of view by the gold mania, which broke out at the last of summer. At first, the people seemed to reason soundly, and resolved to wait till spring, and for further information. But at length the epidemic broke out suddenly, and almost the whole male population was on the move.

"Some of our merchants hastened to dispose of their merchandize, or to close business and leave; several preachers left camp-meetings and religious duties to follow their fleeing people. We are left with women and children. Families are moving into town from fear of the Indians who may make incursions upon the 'out-settlements. Several hundred men will have left our valley ere the end of this month. I am sorry to hear that a few have left their wives and children in open dwellings, with little provision for the long rainy winter. The period of return is at least six months. This gold mania has broken up the order of business. Our merchants made large sales of clothing and groceries for a few days, but it will be followed by a long season of inactivity. Provisions and labor have risen in price. No job is taken except for a few days."

Numerous striking facts are given with regard to the growth and prospects of the new territory of Minnesota, lying north of Iowa, west of Wisconsin, and extending to the Missouri River, but to be divided hereafter by the Mississippi into two States—the best lying west of the river, but still in the hands of the Indians. Rev. E. D. Neill, who is stationed by the A. H. M. S. at St. Paul, the present capital, speaks of his first visit to that place in April last.

"This village seems to be the Stockholm of America. Since last fall the buildings have trebled in number, and the population has doubled. The more I look at the field, the more important it appears as a field for missionary labor. Romanism and Oxfordism are already here, and the latter is straining every nerve to secure a foothold. The village as yet shows that it is on the frontier. You cannot walk out but you meet some Dacotah with his pipe, and with his blanket gracefully wrapped about him. Their passion for painting their faces remains unaltered, and gives them a hideous appearance to one whose life has been passed among the pale faces."

The editor of the *Minnesota Pioneer*, in his editorial salutatory, says:

"But little more than one week ago, we landed at St. Paul, amidst a crowd of strangers, with the first printing press that ever rested upon the soil of Minnesota. Without subscription list, or pledges of patronage, or the least personal acquaintance, or even correspondence with any of the politicians of this young Territory, we trustingly launched out *The Pioneer*. We shall steadily advocate the principles of morality, virtue and religion, and seek for truth, without which nothing is excellent."

In Iowa, everything seems to be vigorously going ahead. The Presbytery of Des Moines requires a dozen ministers. The church at Troy, Davis Co., are building a comfortable house of worship, to be finished before winter. By three years' labor of Rev. J. C. Ewing, sixty members have been added, the temperance cause has advanced, the Bible and missionary causes have a strong hold in the affections of many, Sabbath and common-schools are assuming form and stability.

In Missouri, Rev. W. H. Smith, Polk County, about 250 miles south-west of St. Louis, is laboring among a people chiefly from Tennessee, with growing hopes. He preaches to two churches, 35 miles apart. The suggestion contained in the following extract, we know has commended itself to the earnest consideration of some young men in the ministry, not only in reference to the West, but to many sections of the East where the German population is large. It is to be observed, however, that the mere acquisition of the language will not make an American an acceptable and successful preacher to Germans, unless he becomes also, in some degree, imbued with German ideas and modes of thought and speech.

"The Germans are building a Lutheran church in town, and seem to enter upon their work with a good degree of zeal. I have a high opinion of their pastor as a man, but do not know whether he would be considered altogether orthodox. It is said that the German Methodists will also build a church, when the German people will be provided for, at least in number of church. This is to be, to a great extent, a German country, and I sometimes think it would be labor well directed, for some Americans resolutely to set themselves to master the German language, and engage in the work of preaching the Gospel to them in their own language. It would do more to break up their old ideas of religion, by introducing a new and fresh form of spiritual life, and thus invigorating all their faith, than any other form of influence I can think of."

In Wisconsin, Rev. D. Jones of Ridgeway, is laboring among the Welsh miners, with good encouragement. Rev. C. Warner, at Elk Grove, has recently gathered a number of new converts into the church, the fruits of the recent revival in that region. Rev. C. W. Camp, of White Creek, reports that a subscription of about $800 has been raised to build a house of worship. Help has come in the shape of "two substantial Christian families from the East." A young lady who teaches school in a Catholic neighborhood has used a Sabbath-school library as a school library with entire satisfaction, and is now about to open a Sabbath-school, to be followed by evangelical preaching. Mr. C. records among the blessings to be acknowledged, the following incident:

"In this vicinity, one old man, father of a large family, who has a praying wife and daughters, members of this church, has quite recently built again the family altar, long since thrown down. Salvation seems to have come to that house. The pious mother, for many years unable to move a limb without acute pain, confined to her chair and her bed, has seen her prayers answered in the conversion of two daughters, then of a third and a fourth, now of her husband; one of her sons has taken a class in the Sabbath-school, and seems thoughtful: we are looking on in gratitude and expectation to see what further blessings God will pour upon them."

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—At an adjourned meeting of the O. S. General Assembly's Board, held in this city, July 10, Rev. WILLIAM D. SNODGRASS was chosen to be a third Co-Secretary of the Board, to act as General Agent. Charles D. Drake, Esq., of Cincinnati, a lawyer, and son of Dr. Drake, was chosen Treasurer. Rev. J. C. Lowrey declined the office of second Co-Secretary, to which he had been previously appointed, but the Board refused to accept his resignation, believing it impossible to dispense with his services.

REVIVALS.

PRATTSBURGH, N. Y.—Rev. W. F. Purinton writes to the *N. Y. Recorder* an account of a revival, as the result of which he has baptized 32 persons, the youngest aged 12, and the eldest 82. The work was not attended with outward excitement, but the convictions of sin were deep and pungent, and the conversions very speedy. In regard to the means used, he says:

"Our meetings were increased in number, both for prayer and preaching, and were deeply solemn. We did not call them a protracted meeting, though they were continued every evening for some weeks, and a few afternoons. We had but little foreign aid, and yet it was all foreign, for it was the work of God, and to Him we give the glory. I was assisted a few sermons by brother Swick, of Bath, much to our satisfaction."

In all such cases, it is a matter of small concern what you call it, if you are only ready to follow the leadings and second the movings of the Divine Spirit.

HAZEL GREEN, WIS.—J. M. Phillips, in his report published in the *Home Missionary* for July, describes the recent revival in that place as having commenced with very clear indications of the special influence of the Holy Spirit among the people.

"It was impossible for me to obtain any assistance at that time, in consequence of the general interest which prevailed in surrounding churches, and which demanded the presence of their respective pastors. Still, the state of feeling seemed clearly to indicate that some special effort should be made; and we commenced our meetings, looking, I trust, beyond the watchmen, to the hills whence cometh our strength." At the end of two weeks, the state of my health rendered it impracticable for me to continue preaching, and we obtained the assistance of brother Speer, of the First Church, in Galena. Under his preaching the work of the Lord silently but constantly progressed. Our meetings were characterized by stillness, respectful attention, and deep solemnity. The work in the heart of God's people, we hope, was deep and radical. Some backsliders have been brought back to their 'Father's house,' and a goodly number are rejoicing in hope of sins forgiven. At our communion, three weeks ago last Sabbath, twenty-four were received into our church, most of them by profession, and as the fruits of the late revival. Some others, who obtained a hope at the same time, will unite soon."

SHEBOYGAN, WIS.—Under like circumstances Rev. W. S. Blanchard says that after sinners had begun to be alarmed, some few conversions had taken place, anterior to any increase of meetings.

"Instead of resorting to a protracted meeting, as has often been the case, and oftimes to the no little detriment of God's cause, his providence became such that we could not help holding daily meetings. I do not believe there is a man in town, and the remark does not except even a large number of the impenitent, but that if we had not used more than ordinary means, would have felt it a violence to his feelings."

Probably it is the better way in such cases to let those judge who are on the spot and engaged in the work, free from the criticisms of on-lookers, who have neither the spirit nor the responsibility of the occasion. In the progress of the work Mr. B. says:

"At one time the subject of religion became *the* subject; scarcely could you go into a grog shop, lawyer's office, or mechanic's shop, but religion was the topic. In the lanes and walks, in the by-ways and the public ways, wherever you could find three or four individuals together, religion was the conversation. Our meetings, which in the beginning were small, have been crowded to overflowing, so that multitudes have come and been compelled to go away for want of room. Many, we trust, have been born again. The whole number of converts in the place probably would not fall much short of one hundred, though they do not all reside in town. We have received a pleasant addition to our church, and are expecting soon to receive more. Our Methodist and Baptist brethren have been blessed. The work has been general through the community. Our Sabbath-school has been increased from a dozen or fifteen scholars to eighty or ninety, and is a very interesting school. We need a new library. The monthly concert, which has been but little attended, is becoming an object of increasing interest. Temperance and regard for the Sabbath are promoted. In a word, whatsoever things are lovely, whatsoever things are amiable, virtuous, and Christianlike, seem to be assuming the ascendancy in the thoughts and feelings of all reflecting minds."

ORDINATION.—On Tuesday, July 17th, Mr. Frederick Hebbard, a licentiate of Black River Association, was ordained by a council of the Association as pastor of the First Congregational Church in Woodstock, Jefferson county, N. Y. Introductory exercises by Rev. L. M. Shepherd, of Watertown Presbytery; Sermon by Rev. D. Spear, of Rodman, from Malachi 3: 3; Ordaining Prayer by Rev. J. Burchard, of Bellville; Charge to the Pastor by Rev. H. H. Waite, of Washingtonville, Oswego county; Right-hand of Fellowship by Mr. Spear; Address to the People by Mr. Burchard; Benediction by the Pastor. The day was fine, audience large, singing of a high order, and the whole services deeply interesting; and Mr. Hebbard enters upon his duties with auspicious prospects of usefulness.—COM.

INSTALLATION.—Rev. L. C. Rouse, formerly agent of the Am. Tract Society, was installed on the 14th of June as pastor of the Congregational Church at Edwardsburgh, Cass Co., Michigan, by the Presbytery of St Joseph. Sermon from Rev. George Duffield, of Detroit; Constitutional questions, by Rev. David Meeker of Lima.

What the "constitutional questions" of the Presbyterians have to do with the installation of a pastor over a Congregational church, we do not see. This "Congregational church at Edwardsburgh" is enumerated in the Minutes of the N. S. General Assembly, just published, as Presbyterian.

The Rev. Mr. Magoon has accepted a call from the Baptist church in Oliver-st. to become their pastor.

REV. JOHN K. LORD.—This promising and devoted young minister yielded to repeated solicitations, and left an attached congregation in Vermont, to take charge of a new and important Congregational church in the Queen City of the West. The *Vermont Chronicle* notices his death by cholera, and copies as the last words received from his pen the following extract from his published sermon, which was preached on the 10th of May, at the dedication of the new house of worship which his people had just erected:—

"My brethren, here is our home; thanks be to God for it. And yet, thank God, it is not our home. We have one in the heavens, most glorious and eternal. This is the home of a church. Christ is there, and there all his saints shall be. What a symphony of praise shall resound through the streets of the beloved city, as the Redeemer calls the host of the ransomed to their rest, and they go up the sacred hill with songs of everlasting joy upon their heads! God grant that we may hear it, and join in it."

EPISCOPATE IN CEYLON.—The *Colombo Observer* says that Bishop Chapman has kindly offered to allow all the allowances and grants of the government for ecclesiastical purposes to pass through his hands, and to take all the trouble of controlling them. The *Observer* says—"Pity he did not propose also to relieve the government from the trouble of raising the means."

BIBLE DESTITUTION.—A correspondent of the *New York Recorder*, writing from Columbia County, N. Y., July 12, says:

"A colporteur of the A. B. Society, who completed the exploration of this county one year ago, found 954 families without a Bible. In the counties of Greene and Ulster, 1,700 families were found in the same deplorable destitution. It may seem incredible that in three counties, within a few miles of the seat of our Bible operations, 2,654 families should be found without the Word of God. This fact should teach pastors and private Christians the necessity of constant vigilance, lest families under their own eye perish for lack of knowledge. I am happy to say that Christians of various denominations are waking up to the wants of his destitute field."

THE NEW ENGLANDER.—The *New Englander* for August will be published on Monday next. It will contain the following articles:

I. The Slave Compromises of the Constitution.
II. Music in Worship.
III. The necessity of completeness in the Christian Life.
IV. Christian Biography.
V. The true idea of Usefulness.
VI. The Authority and Duty of Political Economy.
VII. The Jordan and the Dead Sea.

Some criticisms of more than ordinary value will be found among the "Literary Notices."

MASSACHUSETTS DENOMINATIONAL STATISTICS.—The *State Record and Year Book* this year gives the names of the churches and ministers of every denomination in each town. The following is a summary of the principal denominations:

Trinitarian Congregational churches,		465
Calvinistic Baptist,	"	230
Methodist,	"	207
Unitarian,	"	167
Universalist,	"	138
Episcopalian,	"	57
Roman Catholic,	"	27

ALLEN-STREET CHURCH.—We learn that Rev. James D. Butler, of Wells River, Vt., is expected to preach in the Allen-street Church next Sabbath morning and evening. This gentleman delivers the oration before the literary societies at Middlebury College to-day, 26th. He is also favorably known to the public by his letters from Europe, signed B. D. J., published a few years since in the *N. Y. Observer*, and by his lectures before various literary associations.

THEOLOGICAL INSTITUTE OF CONNECTICUT.—The Anniversary of this Institution will take place on Thursday, the 2d day of August.

SECESSION FROM ROMANISM.—The *Buffalo Advertiser* informs us that a church called the Primitive Church was formed at Buffalo, on Sabbath evening, composed of between 200 and 300 seceders from the German Roman Catholic congregation in that city—as the result, in part, of the labors of Rev. Mr. Giustiniani, who is to be the pastor. The ceremonies took place in the old Pearl-street Church, formerly Dr. Lord's, and the exercises are said to have been highly interesting. The new church profess to take the Bible as their guide in all matters of faith and practice.

HANOVER COLLEGE, INDIANA.—Mr. M. Sturgess Secretary of the College Faculty, gives notice that the annual commencement will take place on the 3d Thursday in August, when measures will undoubtedly be taken to supply the loss occasioned by the recent and lamented death of President Scovel. He says, also, that through the energetic labors of Dr. S. during the three years of his presidency the affairs of the College are in a better condition than ever before—a permanent endowment of $30,000 having been obtained, besides a liberal grant from the Board of Education, and an excellent library and philosophical apparatus procured.

We learn from the *Congregationalist* that Rev. J. L Merrick, of Amherst, formerly a missionary in Persia, is about to publish, from the press of Phillips & Sampson, a translation which he made while in Persia of a Mohammedan work on the Life and Religion of Mohammed. It gives the Sheeah or Persian views on the subject, and contains many stories and traditions not generally known to our literature, as well as illustrative of the distinction between the two great sects of that faith.

MRS. JUDSON.—Letters from Mrs. Judson have been received by a friend in this city, dated Maulmain, April 21st, in which she says—"I am decidedly better than I was one month ago, and there is now every prospect of entire recovery. What the intentions of my Heavenly Father may be towards me I cannot know; but I do think I feel submissive to his will. A long life seems very desirable in a place like this, but the All-wise alone can tell whose life to preserve and whose to take away."—*Phil. N. Am.*

FOREIGN NEWS.

The *Caledonia* arrived at Halifax on Friday evening, and her news to July 6th was promptly brought by express to St. John; but, owing to the derangement of the wires, only a small portion reached New York in season for the Saturday evening papers. She reached Boston on Saturday, at 9 A. M.

The Commercial advices are highly favorable. The English stock market is firm and steady; Consols at 92¼ *d.* Money very abundant; bullion in the Bank £15,188,123. The revenue for the quarter ending July 5, shows a falling off from last year of £438,546, chiefly in the Customs and Excise—the one indicating a diminution of foreign trade, the other of home consumption. The *London Times*, July 6, says:—

"The expenditure of the year has been less than that of the preceding by £766,460, consisting chiefly of the reductions effected in the two last quarters; and as new economical arrangements are coming into operation, there is no reasonable doubt, that though we are surrendering the resources of the exchequer for the public relief, we are not doing this at the expense of posterity."

LONDON, July 6.—We still regard the chance of a large produce of home-grown food as highly probable; and though, as before remarked, prices may, and most likely will, be supported up to harvest, we calculate on much lower rates if the promise held out by present appearances should be realized.—*Shipping and Mercantile Gaz.*

A subscription in behalf of the Hungarians has been started in London, which was liberally responded to.

HEALTH OF LONDON.—The deaths in London for the week ending June 30th were 1,217, which is 254 above the weekly average for the quarter. The deaths by cholera were 126; 76 males and 48 females. In four previous weeks it had been 2, 22, 42, and 49.

The affairs of Mr. Hudson, the famous "Railway King," grow worse and worse. The *Railway Chronicle* delicately observes:

"He seems to have, to a great extent, been in the habit of placing the cash of the company to his own private account, and of paying the debts of the company out of his own private funds also. But it would also appear that the transactions of the former kind have much preponderated over the latter; and that Mr. Hudson has remained to a lamentable extent richer by his intromissions with the companies' funds."

JUDGE BEDARD, OF CANADA.—This gentleman was removed from the Quebec to the Montreal district, and by his commission in the latter was appointed to take rank next to the Chief Justice; but the three other judges refused to submit to this. Whereupon Mr. Bedard appealed to the Queen in Council, where his case was heard before the judicial committee, July 3d, who will undoubtedly report in favor of Judge Bedard's right of precedence by virtue of his former seniority in the Quebec court.

The Solicitor General said it was quite clear, according to the practice in England, that a judge, on being removed from one superior court to another, retained his rank and took precedence over the other judges to whom he was senior as a judge, although not of the particular court.

L

Editors' Cable.

PEN-READINGS.

It is natural, in reading a collection of reviews and magazines, to ask oneself which of them all bears the palm as to literary character. Among the periodicals for July which come to the office of *The Independent* there is no hesitation in assigning the post of honor to

THE CHRISTIAN EXAMINER.

It ought to be noted, however, in this connection, that the present number is the first that has appeared under the auspices of the new editors, Rev. Dr. Putnam, of Roxbury, and Mr. Ellis, of Charlestown; and it is possible the present superiority may be but an illustration of the old adage, "The new broom sweeps clean." A fountain that is not fed by the perennial springs of genius, and tended by industrious study, may turn out a few promising specimen numbers, and then run shallow and vapid streams. We shall see in a year or two.

After a good article on "Nineveh," giving a very graphic sketch of the steps of discovery, we come to a more important article on "Religious Parties and Movements in France." It is written, we understand, by Rev. John Parkman, of Dover, N. H.—a gentleman who stands quite high among the Unitarian clergy for his candid and catholic spirit, and for his independence in maintaining such views, both religious and philanthropic, as seem to him to be just and right. He first considers the state of French Romanism, and expresses his surprise, on a late visit to that country, to see its vitality and power. There are about 40,000 ecclesiastics. In no other Catholic country is there so much of the missionary spirit. About three-fourths of all the Romish missionaries are Frenchmen. The 14 bishops in China are all French. The charitable institutions and enterprises of the Romish Church are enumerated, and many of them highly commended.

There are 164,743 persons receiving instruction in the schools of the *Freres de la Doctrine Chrétienne*. The *Société de St. François de Regis* was founded in 1826, in view of the fact that one-third of the births in Paris were illegitimate, and it claims to have produced 30,926 marriages among the poorer classes. Public worship is largely attended in the Romish churches; but the numbers who go to confessional is very small compared with those who go to mass. They have few able preachers, and these preach but little in favor of Catholic doctrines.

The Protestants are all designated in the acts of government as *Calvinists;* but he says, "We have been assured by ministers of both parties that hardly one-fifth of the preachers could be styled believers in the Trinity, or evangelical as regards doctrine." They receive stipends from the government. Nine preachers (all in Paris) have salaries of 3000 francs; 65 have 2000 each; 104 have 1800; 549 have 1500, and a few have 700 to 750 a-year. There are 20 Protestant periodicals. Of the theological seminaries, Geneva and Strasburg are liberal, and Montauban Calvinistic; each has about 30 students. The writer admits "that most of the tokens of zeal and religious interest which are exhibited by the French Protestants proceed from the Evangelical party." After making all the reservations and deductions from the published reports which the most bigoted distrust could require, he says, "it is impossible not to feel that they (the Evangelicals), though in a minority, are strong in the efficiency and resources of ardent zeal, and that they occupy in some respects very much the same position as Wesley and Whitefield did in England a hundred years ago. They are animated by the same spirit, employ similar instrumentalities, and fall into similar faults. They meet some religious wants, while they, on the other hand, undoubtedly confirm many prejudices against religion." Why will not men as earnest and serious as this writer see that the worst of all "prejudices against religion" is the belief that its professors are not sincere in what they say of its truth and importance? We copy a paragraph:

"Calvinism is always rather belligerent. The same iron purpose, the same righteous indignation, the same admirable *drill*, which made the military saints of Cromwell's time victors on many a battle-field, are transferred to the theological battle-ground; especially if in the one case, as in the other, churchmen be the opponents. The Romish Church has no enemies so indefatigable, so terrible, as the disciples of the stern Genevan Reformer. The scarlet robe covers nothing venerable in their view; they will not even admit that its folds are tasteful; they have no pleasant associations with its antiquity. It is the old cloak for abuse and iniquity; it is time that it should be torn off; it is red with the blood of martyrs—of *Protestant* martyrs.

"In France, the land which has witnessed the effects of the revocation of the edict of Nantes, and where the stranger in Paris is still shown the site of the residence of a Coligny, this spirit is very strong in the ranks of Calvinism. In no connection do the earnestness and religious activity of the Calvinistic portion of the French Protestants appear so strong as in their efforts to convert Catholics, to subvert Catholicism. It would appear that this spirit of proselytism is not shared to any considerable extent by their more liberal brethren; certainly not, if Coquerel be regarded as an exponent of their sentiments, when, as in his '*Lettre à un Pasteur*,' he says, 'My Protestant faith, I confess, takes alarm and is distressed, when I think that an imprudent frenzy of proselytism, which is *exceedingly rare among us*, should be imputed to the Protestant clergy of France, thus compromising our fair and praiseworthy reputation for tolerance and courtesy.' Certain it is that most, if not all, the movements in the way of proselyting of which we read have their origin among those of a different school from that to which M. Coquerel belongs."

The writer gives several particulars of the labors of these "Calvinists," including a description of the efforts of M. Pilatte in Paris, which he takes from manuscript letters placed in his hands "by the kindness of a highly respected orthodox clergyman" of Boston; and says that "no one can peruse such accounts without feeling that the Evangelical Protestants are doing a good work in many quarters, carrying Gospel truth and peace to many a sinful bosom, which, were it not for them, would have remained in outer darkness." There is a true candor in the following:

"We confess, though our doctrinal opinions are widely different from theirs, that we have heard the Rev. M. Monod, and particularly the Rev. M. Grandpierre, and two or three other preachers of the Evangelical class, with almost as much pleasure as we have listened to him. We heard from these orthodox gentlemen no dull, dry statements of 'what we believe,' and very little of Calvinism in any form; but instead, simple, solemn, yet affectionate addresses to the heart and conscience, resting, too, on as strong appeals to the reason and understanding of the hearer, which did us good, and which would be profitable anywhere. There was something perhaps in the simplicity of the service, in the earnest aspect of the audience, generally of the middle classes, and in the humble appearance of the small building, outside the gate, in one of the poorest quarters of Paris, which—reminding one partly of primitive times, when, in great wicked lowly edifices, and partly of some of our own little country churches—added to the effect, and made us think we had rarely listened to preaching, certainly not in Europe, more effective and useful."

Mr. Coquerel is highly lauded for his eloquence as a preacher, his indefatigable labors as a pastor, and his industry in the instruction of his younger parishioners, without a word of disapproval of his position as a resolute advocate of Church and State, or the slightest dissent from his late demonstration in favor of the intervention in behalf of the Pope. This want of fidelity towards a co-partizan is as culpable in Unitarians as in Presbyterians. Americans have a testimony to bear on this subject which ought to be above all sectarian partialities. The writer's want of faith in the efficacy of means to extend the pure faith over the French people, is another capital defect in this valuable essay.

The piece on the "Massachusetts Legislature and the College of the Holy Cross," discusses with much candor the question in regard to the duty of granting a charter of incorporation to the Jesuits' College at Worcester. The whole control of the institution is in the hands of the priests, and strict conformity to popish ceremonies, including daily mass, is required of all the pupils. The subject was ably reported on by Mr. Hopkins for the majority—Mr. Upham for the minority of the committee, and a calm and judicious debate followed, resulting in the adoption of the majority report, 117 to 84, giving the petitioners leave to withdraw. The reviewer thinks the decision justified on the grounds of public policy. The Catholic demands toleration and equal rights for his religion, which is itself wholly exclusive and intolerant. How can the Legislature grant them charter privileges without giving a virtual sanction to the violation of religious liberty? The minority reason that, as the Catholics now constitute one-seventh of the population of Massachusetts, they are entitled to governmental facilities for their schools, and therefore it was proposed to grant a charter as a school or seminary, and not as a college. The probability is that this charter would have been rejected. Still, the writer thinks, and the Pen-Reader too, that it might have been tried. The question of granting them a *college* rests on different grounds, and involves the abandonment of all the old landmarks of legislation in regard to colleges. We commend the following paragraphs to the consideration of Bishop Hughes:

"We will not conceal the fact, that this expression of our free and fearless Protestant views, which would have compelled us to have granted the prayer of the petitioners, is attended with a rising of some painful feelings within us. Catholics have asked of us, and we have advocated their receiving, rights and privileges which, under a change in our mutual relations, they would never grant to us. If a body of citizens from this State were to emigrate and establish themselves in Rome, and there ask what has been asked of us, they would be refused. Indeed, the issue has been raised, and so decided. A few years before the recent distractions occurred at Rome, the English residents and visitors there, whose money has for years been the chief security for the Italians against starvation, requested permission to establish a place of worship in that city. They could gratify curiosity and taste in the numerous churches where the worship was strange to them, but for devotion they wanted a service which brought with it to their hearts the associations of youth, of home, of familiarity and affection. Their request was treated as if it were in part a joke and in part an insult. The utmost that could be gained from a friendly cardinal was an intimation, that if a quiet upper-room should be selected outside the walls of the city, the English who should assemble there on Sunday, with liturgy and sermon, might not be molested. And there we have worshiped, grateful for the privilege, though somewhat amazed at the sight of the sentries with loaded muskets who guarded the doors. And this is the fashion after which Romanism treats Protestantism where the former rules.

"That single fact decides the question whether the Roman Church is friendly to civil and religious liberty; and it decides the question in the negative. Where the Roman Church is in the ascendant, it extends the spiritual rule, which at first is the only prerogative it claims, into the social, civil, domestic, and private relations of men and women. It forbids marriage between a Catholic and a Protestant. It interrupts the ordinary business of life by two hundred and fifty-four feast and saints' days, besides Sundays. It shackles the press, and tells not only its disciples, but Protestants who may live among them, what books they may read, and what books they shall not read. It penetrates into the secrets of household life, which concern often others than those who go to the confessional. It interferes with the processes of civil law and the courts of justice, and, beside all these encroachments, even in its purely religious functions, it interposes itself between the soul of man and God. Then, when Protestantism raises an issue with Romanism, and asks for its rights, what is the answer? The Romanist says, 'It is not inconsistent with Protestant religion and conscience to allow us our liberty, but it is inconsistent with our religion and conscience to allow Protestant liberty among us.' The simple meaning of this formula is, that the Roman Catholic religion and conscience, wherever Romanism has power, requires an oppression of Protestant religion and conscience. We hope our Catholic fellow-citizens may learn here the beauty and consistency of reciprocity. But instead of their being taught that lesson by suffering here the ills of oppression and persecution, we should much prefer to have it recommended to them by a perfect and unfettered freedom."

The article on "Narratives of Fugitive Slaves" will be read with most interest, and is perhaps the most important portion of the present number. Its calm and candid tone will command attention to the subject in quarters where the question itself has hitherto been excluded. The following introductory paragraphs are interesting in reference to the future literature of our country:

"There are those who fear lest the elements of poetry and romance should fade out of the tame and monotonous social life of modern times. There is no danger of it while there are any slaves left to seek for freedom, and to tell the story of their efforts to obtain it. There is that in the lives of men who have sufficient force of mind and heart to enable them to struggle up from hopeless bondage to the position of freemen, beside which the ordinary characters of romance are dull and tame. They encounter a whole Iliad of woes, not in plundering and enslaving others, but in recovering for themselves those rights of which they have been deprived from birth. Or, if the Iliad should be thought not to present a parallel case, we know not where one who wished to write a modern Odyssey could find a better subject than in the adventures of a fugitive slave. What a combination of qualities and deeds and sufferings most fitted to attract human sympathy in each particular case!

"A man born and bred a slave becomes so possessed by the idea of liberty, that neither fear, nor the habit of obedience, nor the hopelessness of deliverance, can stifle the irrepressible desire to be free. It grows silently—for he dares not utter it even to his companions—year by year, until at length, whatever the consequences, he must obey this secret, ever-urging instinct of his soul. He has heard that far to the North there is a region where, could he but reach it, he would be free. He cannot read, he dares not ask questions, but he treasures up every floating hint as to the direction; he hoards up the chance-money he receives, for the needs of the journey which is never out of his thoughts; as the time approaches, he hesitates on the brink of his dread enterprise, for he hears of the failure of others who have made similar attempts, and the penalties of failure are worse than death. But the unslumbering passion will not let him rest. His mind is beyond the reach of the overseer's whip, and dreams of freedom through the day in the field, and through the night in his cabin. At length he resolves to make the attempt. He starts at midnight on his perilous journey, with no guide but the northern star. He cannot travel by day, and at night hardly ventures to enter the frequented roads. Every human being is a foe. The earth itself, retaining the print of his flying feet, like a treacherous enemy, may betray him. Behold him through dreary leagues threading the canebrake and the forest, startled at every sound lest a bloodhound should be on his track, an unknown distance before him, and the perils of a worse slavery than he has yet experienced behind. Haggard with hunger, worn out with travel, he still presses on for days, and sometimes for weeks, before he reaches the boundary which separates him from freedom. And when he has crossed it he hardly dares to believe himself safe. He fears the sight of man. He is afraid to stop till he has put the breadth of Sates between himself and bondage.

"A few years after, and this same man may very likely be seen in a home of his own, gaining by his industry a comfortable subsistence, rearing his children in ways of intelligence and independence, and himself, with every year, becoming more and more of a man. Whatever may be thought of Slavery, here is one who cannot fail to have our highest and warmest sympathy. The slaveholder himself will acknowledge that this man has vindicated his right to freedom."

Mr. Froude's "Nemesis of Faith" is well characterized as "a sad, sad book—all the more so from its obviously indicating a morbid tendency in the minds of many to whom England might naturally look for light and wisdom." It is "a draught from a fountain full of bitter waters; faith and hope are poisoned, and charity languisheth." The reviewer is of opinion that "this brother of Froude differs more from that zealot of the Church, than Lord Herbert of Cherbury from his peerless brother the Church-poet of the 17th century, and vitiates his somewhat humane and devout sentiment by a sharp logic and harsh cynicism, that show the spirit without the power of Thomas Hobbes." Will some of our English friends answer the following appeal from the review?

"Has England no stronger minds to inspire her youth than the two most conspicuous in these pages—Newman and Carlyle—the Laud and the Cromwell of the literature of the nineteenth century—the one become the servant of Rome instead of a victim of Puritan hate, the other a terrible devourer of predominant formalism, without the great Protector's power to break down its walls? England wants a strong man, who is a good man of the Christian stamp. Let one arise who shall make her youth feel the greatness of the work given them to do, and a true moral and spiritual interest in life will save her from Oxfordism and its reaction—from such bigots as the Bishop of Exeter, and such books as the 'Nemesis of Faith.'"

The article on Prof. *Guyot's* recent work, "The Earth and Man," gives a less lucid and impressive view of the learned professor's great work than could have been desired. It is somewhat surprising to see no dissent expressed from so much of the theory as disowns the necessary Unity of Mankind. Rev. Dr. Gannett's lecture on the "Nature and Importance of our Theology," elaborately establishing the title of Unitarians to be considered a *sect* because they have a *creed*, is commended to the notice of ex-President Quincy, who used to contend stoutly that there could be no sectarian partiality in allowing to Unitarians the exclusive control of Harvard College, because Unitarians *are not a sect*. Establish the fact that they are a sect, and where is their title to the State's college?

THE BIBLICAL REPOSITORY.

We are gratified to find an increase in the *number* of articles in this work, and a good collection of brief notices beside. The contributors are evidently becoming more sensible of the importance of condensing their pieces, by the exclusion of all superfluous phraseology. There is still room for improvement in this respect. Gentlemen who write for the press should be impressed with the high trust involved in the privilege of writing for a Quarterly Review. You speak to the master-minds, to the men of thought. You put your hand on the very hinges of society. How necessary, then, that you should think profoundly, that you should speak clearly and earnestly, that you should furnish the reader with the food for thought, that you should take for granted the quality of your readers, and handle your subjects, not for the multitude, but for the select circle to whom the Quarterly finds its way. Sermons and popular addresses, Lyceum lectures, newspaper articles, all elementary essays, the alphabets of knowledge, the minutiæ of detail, repetitious verbiage, are out of place. On all these points it becomes the editor to hold a tight rein with a firm hand. In this country, where we have so many new hands to train for such service, editorial independence and an elevated idea of his calling are indispensable.

The principal article of this number, the first, longest, and best written, is entitled "Thoughts on the Atonement, with Remarks on the Views of S. T. Coleridge," by Rev. Henry Neill. As there is only one Coleridge whose name is historical, the prefix of his initials, or the title of "Mr.," strikes us like affectation, as if a writer should quote "M. T." Cicero, or give us the views of "Mr." Milton. The discussion of the views presented by Coleridge on "the work that Christ does for a fallen soul," is most seasonable and important. Reference is made to the "Aids to Reflection," pp. 187–202 of Dr. Marsh's edition, as containing the fullest expression of his views.

"His view was wholly a subjective one. He believed that Christ effected the redemption of men only as He imparted His own spiritual life to their believing souls. The texts which he quotes and dwells upon are such as these: 'I am the resurrection and the life.' 'The Way, the Truth, and the Life.' 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' 'The last Adam was made a quickening spirit.' John 6: 24–26 was also a favorite passage with him; especially that place in which the Redeemer, after having said 'I am the bread of life,' 'He that eateth my flesh and drinketh my blood, dwelleth in me and I in him,' perceiving that the disciples murmured and thought it 'a hard saying,' explained himself by adding, 'Doth this offend you? It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are *life*.' If Mr. C. regarded the Atonement as bearing any relation to the government of God, he has not expressed it.

"That view, which represents the sufferings of the Redeemer, as an expression of Divine displeasure against sin, answering the ends of government as well as could the endless misery of the offending human race, he does not appear to have thought or heard of. Capable as this view is of a philosophic and scriptural defense, and although propounded by Grotius more than two hundred years ago, yet the author of the 'Aids to Reflection' makes no allusion to it in any form. It may be that the revulsion of his mind from the views entertained by many of his day when they spoke of the Atonement was such as to prevent him from regarding any objective view of Christ's work with the tranquility necessary for its reception into the understanding and the heart. It may be that he did not feel the need of any such view."

The essay proceeds to show, by a variety of proofs, that Coleridge saw nothing of atonement in the plan of redemption; recognized neither the need nor the reality of a propitiation for sin, or the necessity of Christ's death to maintain the inviolability of God's law while sin is pardoned and the sinner justified; and that he regarded all the terms usually explained to signify the *mode* of redemption, as mere figures of speech, expressing the magnitude of the benefits resulting from the sufferings of Christ. The writer's charitable explanation of this capital defect of Coleridge's theology is, that "it may be he did not feel the need of any such view:" that "his nature led him" to give "his whole thought and affection" to the view of Christ which regards him as "the renovator of his heart," and not as "a propitiation to God." The question arises whether this is not a radical rejection of the Gospel itself. How does it differ from pure deism, except in the interposition of Christ as a medium through which the Divine power is exerted on the soul? What is that "nature" in Coleridge which is to excuse him from feeling that he is a sinner, condemned by God's holy law, and requiring repentance and the acceptance of forgiveness as the first step towards heaven? Is it a fallen nature? or is it a deistical nature? Has a man whose mind "did not feel the need of any such view" ever experienced evangelical humiliation at all? Is there anything in Coleridge's personal history which would compensate for this defect in his religious experience? How comes it to pass that Coleridge has so long been allowed to pass as an orthodox teacher of religious truth? Whence is it that so great alarm is excited by the reproduction of the same doctrinal system in another quarter, as though the very foundations of theology were about to be swept away? Let us all keep cool; the truth of God will stand, and the Bible will teach inquiring souls that they must believe on the Lord Jesus Christ, and receive him as the propitiation of their sins, if they would have Christ formed in them the hope of glory.

The other topics handled in this number are "Classical Study," by Prof. J. J. Owen; "Sandwich Islands," by Mr. H. T. Cheever; "Romans, 8: 19–23," by Rev. S. Comfort; "Spirit of Literature and Art," a Lyceum address, by Prof. Tappan; "Peters and Smith on Baptism," &c., &c. Prof. Taylor Lewis's elaborate article on the "Astronomical Views of the Ancients" is concluded. After showing that the belief in the superiority of the earth was quite common among the ancients, he says:

"It is well known that Pythagoras, and some of his followers, held a theory substantially the same with that view of the solar system now styled the Copernican. To some minds, however, the grounds in which they maintained it would seem so insufficient as to give it the appearance rather of a traditionary wreck of some older and more perfect science, than of having been itself the result of observation, or of any reasoning from phenomena. It is not therefore an irrational supposition, that Pythagoras found it in the course of his eastern travels, and derived it in fact from the Egyptians or Phœnecians. If this be so, it would furnish evidence that a view which we now regard as the great triumph of modern science, actually prevailed in the earliest ages of the world, and perhaps survived the flood in the form of a tradition, whilst the true scientific grounds on which it had once been held had perished."

Mr. Cheever's article furnishes some facts, derived from his own personal observation during a residence at the Sandwich Islands, which must cover with confusion those had men who have attempted to disparage the results of the missionary work. One of them—Melville—has already been compelled to withdraw his slanders from the new edition of his works.

PRACTICAL.

For the Independent.

MESSRS EDITORS:—During the summer of 1832, when the Cholera raged with such malignity in our city, the writer of the following lines, with several of his neighbors and their families, took up their residence among the rocks and salubrious hills of *Redding*, Connecticut, in the vicinity of the old mansion farm house, where was born that rather eccentric *poet, theologian*, and *politician*, the HON. JOEL BARLOW. While there, a young lady, a member of the Congregational Church, who had recently been afflicted by the loss of several near relatives, requested a simple *souvenir* from ourself and each of our exiled brethren, in her album. If the following, written on the occasion, should be deemed worthy of a place in the "*Independent*" and suitable for the present time, you are at liberty to publish it. M.

THE BIBLE.

HAIL BLESSED BIBLE! 'twere fit thy spirit tones
Should occupy our thoughts, and grace a page,
Even on the deserted, yet unsullied leaf
Of a lady's Album. Better far indeed,
Are tributes paid to thine inspiring voice
Of LOVE for souls of men, than trifling lays,
Deck'd to gain admiring woman's smiles.

HAIL HOLY BOOK! thy sacred page unfolds
The author of our being: tells us why "Death
Is in our world, and all our woe:"—Why
Judgments stalk abroad o'er land and sea,
Throughout the length and breadth of all our borders:
Why, joined hand in hand with wars and famines,
Dread CHOLERA desolates the earth, and decimates
The countless millions of her population!

——Nay, more,—It tells us
Who bled and died on Calvary's mount,
That wretched worms like us may 'scape the wrath
Of God, and live:—forever live in those realms
Of joy and bliss secured by his atonement
On the Cross, for sins of rebel man.

HAIL PRECIOUS VOLUME! great oracle of Truth!
Thou reveal'st the ways of God to man, and
Teachest man his duty. Thou comfortest
The weak, bindest up the broken-hearted,
Solacest the mourner, and counsellest
The upright. Thy blessed precepts oft have
Calmed the sullen thought of discontent that
Curdled in our bosoms, and made us sad
And gloomy. Sustained by sentiments like thine,
Our rougher passions bend, and we forget
The fancied dreams of injuries received,
And all our stores of hoarded wealth.

When hapless melancholy has brooded o'er
The mind: when stung with more than ten-fold
Anguish, our hearts, otherwise obdurate,
Have bled at thoughts of separation from
Parent,* *sister, niece*, or *friend*, thy consolations
Ever sure, have pointed us to Canaan's shore,
And echoed back the welcome message,
"We *there* shall meet again."

HAIL BOOK OF BOOKS! when other books shall fail,
May'st thou still live, companion of C*******,
And soothe "her passage to the skies."

AMICUS.

* Since the above was written, how many familiar faces that were then blithe with health and prospects of life among those hills, now silently sleep in "dull, cold marble!" Among them, another parent and sister of that lady, we trust, have joined the happy throng above, but we learn that she yet remains to comfort and bless the few of her kindred who still hold on to earth.

Revival in Norwich, Vt.

The pastor of the North Church in Norwich, Vt., has written to the *Vermont Chronicle* an account of a recent revival in his congregation, of which we extract the material part:

"It was preceded by deep searching of heart and fervent supplication by members of the church. God awakened intense desires, and poured forth a spirit of prayer for such a gracious work. Thus the revival commenced with the awakening of a part of the church to the claims of God and the interests of perishing sinners. Conference meetings and prayer meetings were soon multiplied, and immediately the inquiry was heard, 'What shall I do to be saved?' The first case of hopeful conversion occurred about the first of February, and new cases have taken place nearly every week since. Some old hopes have been renewed, others exposed and dispelled for new ones.

"As fruits of the revival, twenty-five persons were received into the church on the first Sabbath of this month. As many others are cherishing hope of having passed from death unto life, and this number is increasing from week to week. Thus far, with but two exceptions, the subjects of the revival have been young persons, nearly all members of the Sabbath-school, chiefly children of the church, and baptized in infancy. Another interesting fact is, that the first subjects of the work were young men, and so far, about half are young men.

"The work has been promoted by no protracted meeting, and by no foreign agency, but principally by personal conversation, and by frequent prayer and conference meetings in different districts. God has signally blessed, also, the preaching of His word, which has been confined, for the most part, to the Sabbath. The study of the 'Assembly's Shorter Catechism' in the Sabbath-school (which was finished last month), and the distribution of the Tract Society's volumes last fall, have, I think, rendered efficient aid to this work. The revival has been, and is still, characterized by stillness, solemnity, and very gradual movement, both among Christians and the impenitent. The indications of its continuance are as favorable now as at any period of the revival. We feel that God has conferred upon us, already, a rich blessing, and desire the prayers of the friends of Zion for the accelerated progress of this work of grace.

"Truly yours, EDWARD B. EMERSON."

Pastor's Bible Class.

A correspondent of the *Christian Observer* gives the following instance of success as an encouragement to pastors' Bible classes:

"In one of the younger churches connected with the Third Presbytery of Philadelphia, the pastor has a Bible Class consisting of seventy or eighty young people of both sexes, whom he meets statedly, to aid them in studying the Word of God. The Divine blessing has accompanied the studies and exercises of this interesting class. The great Author of truth has smiled upon it. Some twenty of its members have already been added to the church; and others from its numbers will soon follow their example. The results of Biblical studies and instruction in this class have been so highly encouraging, that inquiry should be heard in every congregation, where this means of good is not attended to—*Why have you not a Bible Class?*"

The Missionary Mother's Parting.

Mrs. Eliza Brown, of the Baptist mission in Burmah, has lately spent two years in her native land, and sailed last autumn for Calcutta, leaving her children in the United States. In her journal, which she has sent from Calcutta to the *Watchman and Reflector*, she thus describes the pangs and solaces of a missionary mother on leaving her children:

"On the morning of our departure the weather was fine. I went early to the ship, accompanied by my sister, Mrs. Smith, and the dear children, and one or two other friends, to arrange the things in my state-room. At 10 o'clock, the decks of the ship and Central wharf were crowded with people, who had assembled to listen to the services by Dr. Sharp, extend the parting hand and witness the departure of the missionaries.

"The scene was deeply solemn and moving. To my mind it bore the resemblance of a funeral. When the services were closed, the order was given for the visitors to withdraw from the deck, and the ship to be got under-weigh. In a moment all was hurry and confusion; friend after friend, in quick succession, came to give the parting shake of the hand and exchange the last kiss. My little ones were torn from my embrace, and hurried off among the crowd, who were upon the wharf, and there they stood, watching the departure of the ship, and exchanging last farewells by waving the handkerchief so long as we could distinguish one from another. Mr. Peck stood in the front rank with Lizzie between his arms. Mr. Colver elevated Willie above the crowd by seating him upon his shoulder (parting kindnesses for which I shall ever feel grateful). But oh, the last waving of the handkerchief from the lovely, weeping Lizzie, and the last '*good-bye, Mamma*,' from the silvery-toned voice of the darling Willie, were like tearing asunder the veriest heart-strings. This last sweet sound from my native shores, reiterated till it was lost in the merry farewell song of the sailors on board, still rings in my ears, and causes my heart to bleed at every pore. But the parting scene is over at last. I have lived it in prospect many years: in retrospect I shall carry it to my grave. The beautiful forms and features of those dear children have at length faded from the vision of their fond mother. Their sweet voices hushed to her, to whose ear most sweet,

'Our three first born, their little graves
By stream and seas are parted wide;
One sleeps by Burmah's sunny waves,
And one by Assam's colder tide;
And one, oh native vale, is laid,
Beneath thy green and hallowed sod.'

"And now the living to me are like the dead, beyond my training and influence; and at our next meeting it is more than probable that we shall all be together. The dear little creatures were sustained, and bore the parting hour more cheerfully than I had anticipated; and the 'Arm unseen' was underneath, or I should have sunk under the weight of accumulated sorrow. For the first time in my life I felt that I was *alone*, childless, husbandless, friendless. I hurried from the deck and employed myself the remainder of the day assisting in the adjustment of our things, fastening and securing our baggage against the approach of sea-sickness and storms."

The following beautiful original hymn was sung in the order of exercises at the annual visitation of the Divinity School, Cambridge, on Monday. It is from the pen of Mr. William Henry Hurlburt:

We will not weep—for God is standing by us,
And tears will blind us to the blessed sight;
We will not doubt—if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint—if heavy burdens bind us,
They press no harder than our souls can bear;
The thorniest way is lying still behind us;
We shall be braver for the past despair.

O, not in doubt shall be our journey's ending,
Sin with its fears shall leave us at the last;
All its best hopes in glad fulfilment blending;
Life shall be with us when the death is past.

Help us, O Father! when the world is pressing
On our frail hearts, that faint without their friend.
Help us, O Father! let thy constant blessing
Strengthen our weakness till the joyful end.

LUTHER'S TABLE TALK.

PRECIOUSNESS OF THE WORD.

Oh! how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure: we need never be in want of consolation, for we see before us in all its brightness, the pure and right way. He who loses sight of the word of God, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of world vanity, which lead him on to his destruction.

THE FICKLE HEART.

The heart of a human creature is like quicksilver, now here, now there; this day so, to-morrow otherwise. Therefore vanity is a poor miserable thing, as Ecclesiastes says. A man desires and longs after things that are uncertain and of doubtful result, but contemns that which is certain, done, and accomplished. Therefore what God gives us we will not have; for which cause Christ would not govern on earth, but gave it over to the devil, saying, "Rule thou." God is of another nature, manner, and mind. "I," he says, "am God, and therefore change not; I hold fast and keep sure my promises and threatenings."

CHRIST'S WISDOM.

Jesus Christ is the only beginning and end of all my divine cogitations, day and night, yet I find and freely confess that I have attained but only to a small and weak beginning of the hight, depth, and breadth of this immeasurable, incomprehensible and endless wisdom, and have scarce got and brought to light a few fragments out of this most deep and precious profundity.

THE VICTORY OF FAITH.

The school of faith is said to go about with death. Death is swallowed up in victory. If death, then sin. If death, then all diseases. If death, then all misery. If death, then all the power of the devil. If death, then all the fury of the world.

But these things do not appear, but rather the contrary; therefore there is need of faith: for an open manifestation of things follows faith in due time, when the things, now invisible, will be seen.

MISCELLANEOUS.

What has Hindered the Pope's Restoration?

No one ever imagined Rome to be capable of withstanding such foes for a single day. Yet, strange to say, these four armies have been actually threatening the devoted city for a whole month, and it is still unconquered! Who could have dreamed that a French army, bent on entering Rome, should have landed at Civita Vecchia on the 25th of April, and should be, on the 25th of May, still *on the road* between Civita Vecchia and Rome? Has anything more strange, more unaccountable, ever taken place in modern history? And to what, but an overruling Hand, working out some great but inscrutable purposes, can we possibly ascribe so singular a fact? As to the future, without attempting to prophesy, it is easy to observe that the prospects of the French invaders grow darker every hour. Now, at this very moment, the summer heats and the malaria of the marshes are commencing; and these are alone sufficient to destroy the French army. Add to which, it is tolerably clear that the spirit of the soldiery is becoming indisposed to the undertaking, and that should sickness begin to prevail, they will unanimously curse the hour and the men who sent them on such an errand. Meanwhile, by another road, the Austrians are advancing. They, however, can never be allowed to enter Rome, if the French can possibly prevent it. Did ever the powers of discord gather together such an assemblage of elements for a fearful explosion?—*Lond. Morn. Herald.*

The Pope and the Standard of Castile.

It is related that when the Pope reviewed the Spanish troops at Gaeta, the standard of Castile, according to an old custom in the Spanish army, was laid open at the feet of his Holiness, who, ignorant of what was required of him in return, asked the Bishop of Cuenca what he was to do. That prelate replied, that the Sovereign Pontiff being considered God's Vicar on earth, or as the King of kings, the banner had been so placed in order that he might tread upon it with his sacred feet. After going through this ceremony, and blessing the troops, the Bishop of Cuenca knelt, and made him the following petition:—"Most Holy Father, let me hope I am worthy of receiving a boon from you, which is that you give me the shoes you wear, because, after treading upon the standard of Castile, they cannot touch any but Spanish ground." Another pair of shoes, provided by the Bishop, were then brought, and Pius presented his to that dignitary, who doubtless has thus secured to himself a Cardinal's hat. —*English paper.*

New England and Virginia.

Two hundred years ago, in 1649, a pamphlet was published in London, entitled "A perfect Picture of Virginia," in which occurs the following passage: "New England, four days' sail distant, has trade to and fro, and takes from Virginia many cattle, much corn, and other things. That New England is in a good condition of livelihood, but for matter of any great hope but fishing, there is not much." Compared to Virginia, "it's as Scotland is to England, so much difference, and lies upon the same land northward as Scotland does to England; there is much cold, frost and snow; their land so barren, except a herring be put into the hole you set the corn in, it will not come up; and it was great pity, all the brave planters, now about twenty thousand, did not seat themselves at first at the south of Virginia, in a warm and rich country, where their industry could have produced sugar, indigo, ginger, cotton and the like commodities." So it seemed at that time (says Mr. Hildreth, in his History of the United States, from which the above is extracted); but how much has New England, cold and sterile, with its sole staples of fish, ice, and granite, outrun, even in the career of wealth, all the boasted regions of tobacco, cotton and sugar!

Remarkable Collection of Autographs.

Mr. J. K. Tefft, of Savannah, a gentleman of remarkable and persevering industry, and originally a Boston boy, favored me with a sight of his enormous collection of autographs of distinguished characters. During the last twenty-five years he has obtained thirty-five thousand autographs. The more distinguished individuals have their portraits attached. He has one volume—a large folio—containing letters from all the signers of the Declaration of Independence, and another with letters from all those who framed and signed our Constitution, accompanied with an engraving of each person. The former book would sell for $1500 under the hammer in London. I was much pleased with the perusal of a letter from John Adams to his intended wife, under date of July 5, 1776, in which he alludes to the signature of a document on the preceding day, which, with much confidence, he declares will eventually raise our nation to the rank of one of the first powers on earth. He closes his communication by an allusion to the continual changes of locality of the British army, and their present station on Staten Island, and adds, "Like Noah's dove, but without its innocence, they can find no rest."

Mr. Tefft has documents signed by all the kings from Henry VII to date, with many of that monarch's predecessors, the English councillors and statesmen for century after century. One old paper I noticed was signed by Charles II and eighteen English noblemen. He has documents from the crowned heads, statesmen, and literati of every country in Europe, particularly in France. Shakspeare, Milton, Montesquieu, Mozart, Goethe, and thousands of others, have each contributed to swell his collection. An interesting letter from Kosciusko to the lady of an officer in Charleston, closed with an affectionate inquiry as to the state of her husband's health; "for," continued he, "if he is dead I wish to marry you, as I have always been one of your particular admirers; but if he is alive and well, pray give my compliments to him." The entire collection of Mr. Tefft could probably be disposed of for $200,000. It is the largest and best in America, if not in the world.—*Cor. of Boston Traveller.*

Sleep Rhyming.

A member of the Society of Friends, in England, who is no poet when awake, communicated to the late Bernard Barton the following verses, with the introductory note, as the fruits of his mental activity when asleep:

Once, and once only in my life, I was in the royal presence: at some courtly festival, I opine; for I "sate at meat" with unwonted company, and surrounded by regal splendor. Chide me not, gentle reader, with presumption; for it was—*in a dream!* and I am sure no waking thoughts of mine led me there. In this most strange conjunction, I was called on for a contribution to the Royal Album! Awake, under such circumstances, I feel certain I could not have written letter or line: in my sleep I was bolder, and actually perpetrated two stanzas, which I subjoin as a literary curiosity, having been veritably composed in a dream.

A blessing on thy crowned head!
My country's youthful Queen!
If such may be or sung or said,
Amid this courtly scene!

And if a poet's loyal love
Might more than this impart,
O! may that blessing from above
Sink deep into thy heart!

Moral Treatment of Illness.

I think it a pity to lavish indulgence, privileges, upon a sick child for two reasons: that such indulgence is no real comfort or compensation to the suffering child, who is too ill to enjoy it; and that it is witnessed by others, and remembered by the patient himself when he has forgotten his pain, so as to cause sickness to be regarded as a state of privilege: a persuasion likely to lead to fancies about health, and an exaggeration of ailments. All possible tenderness, of course, there should be, and watchfulness, to amuse the mind into forgetfulness of the body; but the less fuss and unusual indulgence the better for the child's health of body and mind, and the purer the lesson of patience which he may bring out of his sickness. Illness is a great evil, little to be mitigated by any means of diversion that can be used; and a child, usually trained to patience, may be trusted to bear the evil well, if not misled by false promises, and it is much kinder to him to let him rest on a quiet and steady tenderness, than to promise and offer him indulgences which will be longed for hereafter, but which wholly disappoint him now, and add another trial to the many which put his patience to the proof.—*Household Education, by Miss Martineau.*

The Negro Girl.

BY MRS. S. H. B. SMITH.

The *Nashville American* says a negro girl belonging to Louis C. Lisby, committed suicide last week, to avoid giving information of her mother's place of concealment, who had ran away.

And must my mother feel again
The dungeon rack, the crushing chain?
The stinging scourge, the bitter jeer,
Again fall on my tortured ear?
As all affectionate thou hast stood
Beneath the infuriate lash—O God!
And scarcely dared to lift on high
Thy look of speechless agony.

Thou, who wast ever good and kind—
To duty all thy thoughts inclined—
Whose love has been the one bright ray,
Cheering my drear and toilsome way,
Before my tottering steps could stray,
From the lone cabin where I l